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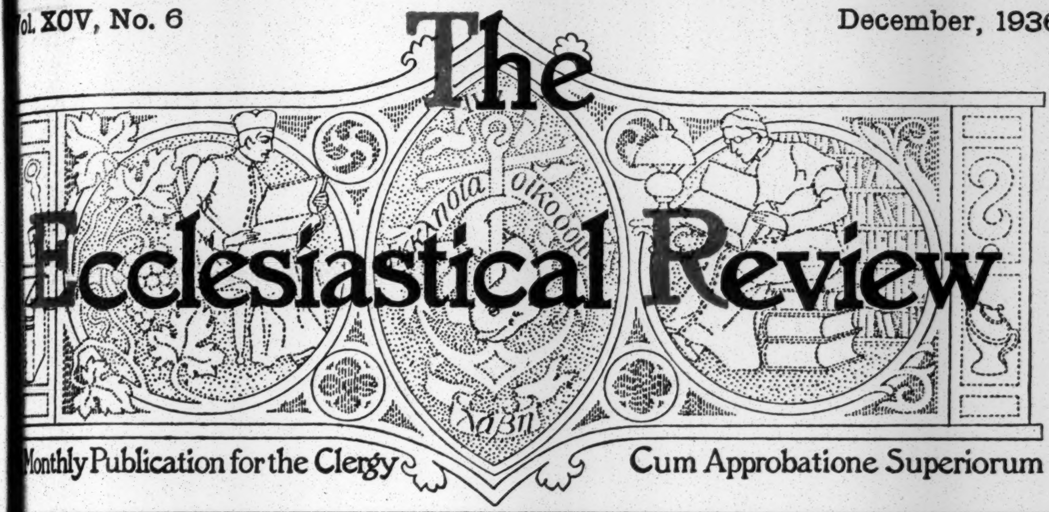

Monthly Publication for the Clergy Cum Approbatione Superiorum

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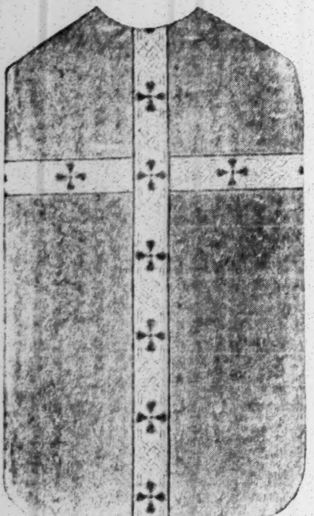

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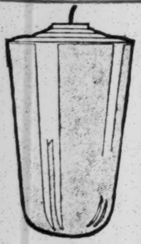

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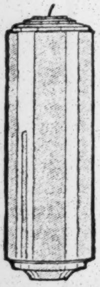

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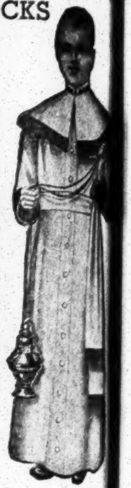

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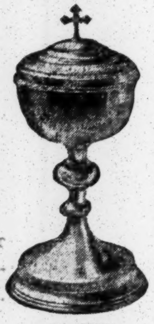

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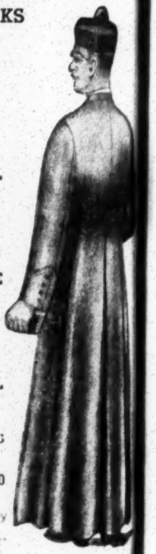

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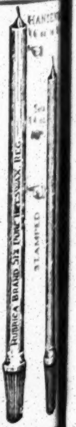
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ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. V.—(XCV).—DECEMBER, 1936.—NO. 6.

RECENT PAPAL INSTRUCTION ON DIOCESAN MATRIMONIAL COURTS.

IN the *Stanza della Segnatura* in the Vatican is that unforgettable fresco, by Raphael, of Gregory IX presenting the Decretals to a kneeling jurist. The aged Pontiff bestows his blessing in the act of promulgating the new collection of old laws and seems to utter the prayer that it may be helpful and enlightening. It is undoubtedly with similar sentiments that the present Supreme Pontiff promulgates, through the Sacred Congregation of the Sacraments, the recent Instruction[1] on matrimonial procedure in diocesan tribunals, that it may be *rite et religiose* observed by all those to whom it applies.

Since the promulgation of the Code, few papal instructions of a purely juridical nature have been more important than this one. A glance at the document will suffice to persuade even the uninitiated that the Church wishes its priests to devote greater attention and study to the judicial side of ecclesiastical legislation. The story is related that President Taft once declared the Fourth Book of the Code of Canon Law to be the most perfect example of procedural law existing to-day. This high praise is indeed merited, for canon law has retained all that was best in Roman law and has superadded a great deal of legal lore, garnered from centuries of experience.

In view of the high esteem in which the procedural laws of the Church are held by eminent jurists, one is chagrined to learn that there is, perhaps, no part of canon law that has been more systematically neglected in seminary training than Book

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[1] S. C. Sacr., *Instructio servanda a tribunalibus dioecesanis in pertractandis causis de nullitate matrimoniorum*, 15 Augusti 1936, A.A.S., XXVIII (1936), 313-361.

Four of the Code. As a result many have considered the judicial and procedural part of the Church's organization as a sort of esoteric study. Some have gone so far as to relegate all responsibility for procedural laws to the domain of professional canonists.

The lack of knowledge of and interest in procedural law may be attributed in part to the somewhat confused state of canon law immediately before the Code. During the long period required for codification, the teaching of canon law was indeed a difficult task. The conviction always lingered in the minds of professors and students alike that perhaps a great deal of knowledge amassed would not be serviceable because of the changed legislation of the Code. Without a note of finality, thorough and continued study was hardly possible outside of university and strictly legal circles. As a result, the study of procedural law was particularly neglected. Consequently, the ordinary ecclesiastical student of the preceding generation had no great opportunity of studying and appreciating this part of the Church's legislation.

The concern that the Holy See has shown of late years[2] in the proper organization of ecclesiastical courts indicates that there is great need of a thorough understanding of the Church's law on procedure. If dioceses have not courts that are staffed with capable judges and officials, great harm may be done to souls and to the Church's interest. There are times when matrimonial cases must be examined and adjudged lest suffering and injustice result to souls.

One of the purposes of the recent Instruction is to facilitate the study of the procedural law of the Church governing matrimonial trials. Hence, it should be read and studied by all priests without exception. Those engaged in parish activities and the members of matrimonial courts have the greatest need of thorough knowledge; but even others should be conversant with the general outline of the new legislation. No priest can have a clear and complete idea of the wonderful organization of the Church unless he has studied its judicial life, with its magnificent body of procedural law.

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[2] An annual report must be submitted by all the local ordinaries of the world to the Sacred Congregation of Sacraments concerning the organization and activity of matrimonial courts in all dioceses. S. Cong. Sacr., 1 Julii 1932, A.A.S., XXIV (1932), 272-274. A reminder of this obligation is appended to the present instruction.

The members of the American hierarchy have given an excellent example to the world of their eagerness to carry out the wishes of the Holy See in the proper organization of courts. With noble efforts that have oftentimes entailed great sacrifice they have prepared men by years of special study here and abroad to become learned and capable officials of courts. In a word, they have organized their tribunals to a high degree of efficiency, *justitia ac veritate ducibus.* Well then can American Bishops be congratulated on their praiseworthy observance of the Church's laws.

It is not the purpose of this article to attempt a comprehensive study of the two hundred and forty articles that comprise the Instruction. Only a summary of the regulations of the greatest interest to the clergy will be undertaken here.[3]

The Instruction does not contain anything that is startlingly new or radical. In the main, it is rather a coördinated restatement of all the laws of the Code on matrimonial procedure, supplemented by legislation that has been added within the last eighteen years. Hitherto this body of law was scattered through different portions of the Code. All the fragments have been grouped and correlated into one composite unit.

Certain parts of the Instruction seem intricate and complicated at first sight. This is no fault of the law, but is due to the simple fact that modern life is complex and tends to become more so every day. Chesterton once said that the Church, " with an eternal memory," never forgets what she has once learned in the treasured school of experience. In her legislation on matrimonial procedure the Church gives an example of how she garners all that is best and most important from the rich sheaf of centuries-old experience with mankind. Modern life, with its post-war repercussions, has created many new problems for legislators. The Church has taken due cognizance of the changed conditions and times.

In addition to giving a synthesis of previous legislation on matrimonial procedure, the present Instruction supplements the law of the Code in many minor details. No body of procedural law can be expected to remain perfectly adjusted to changing times and conditions for any great period. The Tribunal of the Sacred Roman Rota and other ecclesiastical courts have been confronted with cases not clearly envisaged by the Code. Such lacunae of law have been provided for, in large part, in the present Instruction by explanations that elucidate the mind of the legislator.

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[3] An extensive work dealing with canonical procedure in matrimonial cases will be published soon by the author in collaboration with the Rev. J. P. Kelly, J.C.D.

A further benefit of the Instruction is that certain doubts have been dispelled in important matters. For instance, the authority of the vicar general in matrimonial trials was not well defined. Now it is clear beyond all cavil that the vicar general is not an *Ordinarius* in judicial matters.[4] Furthermore, the terminology of the Code has been clarified and explained in many instances. Thus the Code was not always clear in its distinctions in referring to the bishop, the *officialis,* the tribunal, and the presiding judge. The Instruction clearly designates what is precisely to be understood in each and every case.

INTRODUCTORY DECREE.

Cognizant of the difficulties that perplex the members of matrimonial tribunals, especially in the larger cities and dioceses, the Sacred Congregation of the Sacraments deems it opportune and necessary to promulgate the present Instruction so as to insure correct and expeditious settlement of marriage cases. Accurate explanations and relevant elucidations of obscure points of law are given in order to facilitate the work of judges and other members of tribunals. The jurisprudence of the Church and, in particular, the *Normae* of the S. R. Rota furnish a rich source whence the present regulations are formulated.

The Decree sagely states that the regulations of the Instruction will remain ineffectual and the desired end will be frustrated if the judges of diocesan tribunals are not particularly well versed in the laws of procedure and if they are not thoroughly trained in tribunal experience. Wherefore, bishops are invited to take cognizance of the expressed mind of the Holy See in this matter, which is: that specially chosen young men, educated at least to the doctorate in canon law at Rome, be properly instructed in court procedure and trained to decide cases correctly, especially at the *Studium* of the S. Roman Rota. This *Studium* of the Rota is particularly well suited to give this training, as it is a sort of practice court where doctors in canon law [5] receive very thorough training in procedural law by studying the actual cases tried by the Tribunal of the Rota. The course consists of three years of actual legal practice, after which the aspirant is eligible for examination before the Rota. If successful, he is admitted as an Advocate and Procurator of the S. Roman Rota.

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[4] Articulus 3 § 2.

ORGANIZATION OF THE TRIBUNAL.

Since the promulgation of the Code, formal cases involving the sacred bond of marriage must be adjudged by a collegiate tribunal of at least three judges. The Instruction considers it not superfluous to repeat this regulation in solemn language.[6] Perhaps one reason for this may be due to the fact that many cases have come to the attention of the Holy See where one judge, seemingly oblivious of the ruling of canon 1576 § 1, 1°, undertook to decide matrimonial cases.[7] Obviously, decisions handed down in such an unwarranted manner are vitiated by irremediable nullity.[8]

The tribunals constituted of three or more judges should not only fulfil the numerical requirements of the law, but these judges should be capable of fulfilling their duty with distinction.

In referring to the qualifications necessary for good judges, the Instruction solemnly warns bishops of their sacred responsibility in conscience to choose these men with great care and prudence.[9] Wherefore, only those should be selected as judges whose prudence and probity of life are unimpeachable and who have attained to the doctorate or at least the licentiate in canon law. Besides, they should truly excel in juridical knowledge and experience. The Holy See well knows that no diocesan tribunal can be of higher merit than the individual members who constitute the court. Hence the insistence on the appointment of judges who possess the proper qualifications.

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[5] The minimum requirement for admission to the *Studium* is a doctorate in canon law. The decided preference and strict regulation demand doctorates in both Roman and canon law.

[6] Articulus 13.

[7] Examples of cases, appealed to the S. R. Rota, that had been tried before only one judge in the first instance may be found in the S. R. Rotae Decisiones XVI (1924), 383, 416.

[8] Canon 1892, 1°.

[9] Articulus 21.

There may have been a time when the offices of the diocesan tribunals were portioned out as honorary titles without any thought of individual capability or qualifications. Happily, such conditions could hardly exist in any country to-day in view of the greater surveillance on the part of ecclesiastical authorities in these matters. The law of the Code and the regulations of the Instruction make it clear that no ecclesiastic should ever be appointed to any office of the diocesan court unless he is thoroughly competent in every way. The Church has her own traditional system of giving titles to ecclesiastics whom she desires to honor, but she never did and never can create offices in her tribunals as honorary sinecures. Every member of a matrimonial tribunal has a sacred responsibility before God and the Church. No amount of good-will can ever compensate for the knowledge, prudence and sound judgment, based on experience, required of such officials.

Right to Impugn the Validity of a Marriage.

A collegiate tribunal may not judge or decide any matrimonial case unless a regular accusation or legally-framed petition demands the aid of the court. The right to impugn the validity of a marriage is naturally limited to only a few persons. Among these are, first of all, the consorts themselves. Even these persons forfeit their rights if they are the culpable cause of the impediment or of the nullity.

In addition to the parties, the Promoter of Justice has the right and duty, under certain circumstances, to impugn the validity of a marriage. Hitherto, the rights and duties of the Promoter of Justice were not too clearly defined in law, nor was the importance of his office sufficiently appreciated. The Instruction clearly indicates the circumstances and occasions which either demand or permit the intervention of the Promoter of Justice. In this, the Instruction has made a noteworthy contribution to ecclesiastical jurisprudence.

One of the first duties of the Promoter of Justice is to accept the denunciation of nullity of a marriage made to him by parties who have been the culpable cause of an impediment or nullity and who thereby have forfeited their right to impugn the validity of their marriage. If such parties have excluded the essential properties of marriage by a positive act of the will, or if they have placed a condition contrary to the substance of marriage, the Promoter of Justice should first of all exhort the parties to remove the cause of the invalidity of the marriage by renewing consent in the proper way. However, in cases where the reputed nullity of marriage has become public and has caused scandal and if the nullity appears probable, the Promoter of Justice has the right and duty, under certain circumstances, to impugn the validity of the marriage denounced to him.[10]

The Promoter of Justice, despite the powers vested in his office, is by no means free to impugn the validity of marriage according to personal whim or caprice. He may do so only when the impediment is public and when the nullity seems well established. Furthermore, in view of the impossibility of a proper marriage the intervention of the Promoter of Justice must be necessitated by the public good in order to remove scandal.[11] The stringency of these regulations indicates the severity with which the Church intends to deal with those who flagrantly and culpably disregard the dictates of decency and Christian propriety.

PROCURATORS AND ADVOCATES.

In ecclesiastical tribunals a party may plead and respond for himself. Nevertheless it is proper that he have an advocate, chosen by himself or appointed by the judge. The judge presiding in a case may even appoint an advocate in addition to the one selected by the party, if he feels that the case might be jeopardized by the inability or negligence of the advocate. Should the party desire, he may even appoint a procurator distinct from and in addition to the advocate. Ordinarily, however, the same person is designated to fill both positions.

No person may act as advocate or procurator at a trial in an ecclesiastical court unless he possesses the qualifications demanded in canon law. Advocates should have at least a doctorate in canon law and in addition they should have completed with honors a three-year course in court practice. It is the express desire of the Holy See that this three-year course be at the Tribunal of the S. Roman Rota.[12]

[10] Articulus 38.

[11] Articulus 39.

[12] Articulus 48 § 2.

Procurators and advocates need the Ordinary's approbation in order to represent their clients in court. This approbation may be general or may be limited to an individual case. In this matter the Instruction makes a notable exception. Advocates of the Sacred Consistory and the S. Roman Rota need no special approbation of the Ordinary since they have the right to practise in all diocesan tribunals, unless the bishop forbids them for some grave reason. In this latter contingency, recourse could be made to the S. C. of the Sacraments. When the diocesan list of approved advocates and procurators is published, special mention should be made in it of the special rights accorded in law to the advocates and procurators of the Sacred Consistory and the S. Roman Rota.[13]

INTRODUCTORY BILL OF COMPLAINT.

Whoever has the right and the intention to impugn the validity of a marriage must present to the competent tribunal a *libellus,* in which the object of the suit is indicated and the service of the judge is demanded to declare the nullity of the marriage. The forms of the *libellus* have been so diverse and at times so defective that the Instruction has seen fit to indicate the form in which the complaint should be drawn up.[14]

When the *libellus* is properly presented, the ecclesiastical tribunal, after ascertaining its competency in the case, must accept or reject it without any delay.[15] In the acceptance or rejection of the *libellus* the detailed regulations of the Instruction are to be followed. One point is of utmost importance. If the tribunal receiving a *libellus* does not issue a decree accepting or rejecting it within a month, the interested party may insist anew that the tribunal fulfil its duty. If the tribunal nevertheless remains silent, the party may, upon the expiration of five days, have recourse to the Ordinary, if this latter is not a judge, or to the higher tribunal. The request to the higher tribunal would be to force the judge to decide the case or to have other judges substituted.[16]

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[13] Art. 48 § 4; 53.

[14] Articulus 57.

[15] It is worthy of note that Article 61 directs that the tribunal, and not the judge, should accept or reject the *libellus.*

[16] Articulus 67.

CITATION.

After the *libellus* of one consort is accepted by the tribunal, the next step is to summon the other consort to appear in court.[17] If the parties have designated attorneys to represent them, the summons should be sent to the attorney. The advocate should likewise be summoned, so that he may take the place of the attorney, if needs be.[18]

If the defendant is deprived of the use of reason or suffers from mental debility, the summons should be sent to the tutor or curator. If a tutor or curator has been appointed by civil authorities, he should ordinarily be admitted in the same capacity in the ecclesiastical tribunal, unless special reasons suggest otherwise to the Ordinary. If there is no tutor or curator constituted by civil authority, or if the one designated is not admitted by the Ordinary, the latter himself should designate one after consulting the other consort and the Defensor Vinculi.[19]

The change from the law of the Code is significant here and suggests greater leniency. Article 78 indicates that the curator in civil law, no matter what his religion, may act as curator before the ecclesiastical tribunal without any further formality, unless the Ordinary refuses to admit him. Canon 1651, on the other hand, states that the Ordinary's consent must be given before an ecclesiastical judge can admit the civil law curator. One of the reasons for this greater leniency is, perhaps, that an insane person should always have a curator before the law. Hence the tribunal should insist that every defendant in an insanity case should have a curator, even despite threats and recriminations from the defendant himself or his relatives. Once the *libellus* is accepted on the grounds of insanity, the prescriptions and precautions of canon law should be meticulously observed.

ISSUE IN PLEADING.

In matrimonial trials the issue in pleading known as the *contestatio litis* is the formal denial by the defendant of the claim of the consort seeking annulment, with the expressed intention of contesting the suit before the judge.[20] This contestation occurs in the presence of the presiding judge with the settlement of the doubt, which should always be terminated: *An constet*

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[17] Articulus 74 § 1.

[18] Articulus 74 § 4.

[19] Art. 77-78.

[20] Articulus 87.

de matrimonii nullitate in casu.[21] The phrase *constat* or *non constat de matrimonii* VALIDITATE should never be employed, for it is erroneous.

PROOFS THROUGH WITNESSES.

Ordinarily, proofs are secured in marriage trials from direct testimony or from documentary evidence. The law of the Code dealing with the nature, value, and method of obtaining proofs is supplemented in several points by the Instruction. For instance, hereafter no one is to be permitted to give testimony in an ecclesiastical court unless the identity of the witness is clearly established.[22] Cases have occurred of fraudulent substitutions of witnesses and parties. Hence the stringency of this ruling. Fraudulent substitution can be effected so easily in large cities nowadays that special precautions must be taken.

Another point clarified by the Instruction is that all statements in depositions must be carefully corroborated by giving the precise source and nature of the knowledge obtained. A clear distinction must be made in evaluating the testimony of eye-witnesses; of persons speaking from their own personal experience; of second-hand information; of hearsay; of public gossip, and the like. In all these cases the exact time must be ascertained as to when this knowledge was obtained.[23] The question about the right of an advocate to assist at the cross-examination of the parties and witnesses has frequently been discussed. The Code was not clear on the matter. Article 128 happily supplies this lacuna in stating that ordinarily advocates and attorneys are not to be admitted. For exceptional reasons, however, the auditor may permit them to be present.

Many tribunals have heretofore been negligent in securing information about the character and veracity of witnesses. Article 138 enjoins it as a strict duty that information about the religious character, the integrity and credibility of all witnesses must be secured *ex officio.* The better the references of the good faith of the person, the greater the credence to be accorded the testimony. This testimony is usually sought and obtained from the pastor, but any reliable means may be resorted to.

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[21] Articulus 88.

[22] Articulus 97.

[23] Articulus 100.

EXPERTS.

In cases of insanity or impotency, experts are to be designated to assist the tribunal in a thorough and proper study of the case at hand. Doctors or other persons who have examined the consorts privately are not to be admitted as experts in these cases. It is, however, of great interest to note that in cases of impotency they *can* be cited as witnesses, while in cases of insanity they must be.[24] The reason for the distinction is obvious. In cases of insanity, the court wishes to have as complete a case history of the person as possible in order to ascertain the precise nature of the mental disorder. Different phenomena manifested at different stages of the derangement will aid materially in diagnosing the exact nature of the disorder.

The two doctors who perform the physical examination of the husband in cases of impotency are to be warned officially that only strictly ethical means are to be employed to discover impotency.[25] In cases of insanity, psychiatrists who do not profess sane Catholic doctrine in this matter are to be debarred from acting as experts.[26]

DOCUMENTARY PROOFS.

Documents have no probative value in ecclesiastical tribunals unless they are originals or authentic copies, filed with the chancery of the court. Before a copy can be accepted as authentic, it must be in writing, signed and sealed by those in charge of the archives of the original or by ecclesiastical notaries. Copies of civil law documents are considered authentic if they conform to the requirements demanded in civil law.

Sometimes doubts arise about the authencity of documents; at other times about the inherent truth of the statements contained in the documents. In the first case, the regulations of canon 1821 are to be followed. Happily, the Instruction supplies a lacuna of Code legislation in designating the procedure in cases where the truth of the documentary evidence is questioned. Whenever such a doubt or such an exception arises to the truth of the document, an incidental question is to be proposed even *ex officio,* and all those are to be cited and judicially questioned who presumably know the source and truth of the document.[27] An example of such an incidental case might well occur in the examination of an affidavit. For instance, an affidavit might state that a certain person appeared before a notary public on a certain day and attested to certain facts. The mere affidavit would not, in itself, establish the truth of the facts asserted. Hence the need of a judicial examination to ascertain the inherent truth of the attestation.

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[24] Articulus 143.

[25] Articulus 150, 1°.

[26] Articulus 151.

In certain matrimonial cases private documents can be of great importance. For instance, in cases of coercion and fear, of conditions and the like, letters that the parties wrote before the marriage and even those written by the consorts after the marriage, *tempore non suspecto,* may be of great probative value.[28] In such cases, the authenticity of the letters and the dates when written must always be verified with the greatest care.[29] Consequently, the auditor should request that all such letters be presented to the tribunal in due time.[30] When they are offered as evidence by one party they must always be officially identified by the other.[31] The value of such letters depends upon the circumstances prompting them and the time at which they were written.[32] If only a part of a certain document is presented to the court, the auditor has the right to demand that the entire document, either in original or copy, be submitted.

Should a party refuse to present a specified document to the court, the auditor is empowered to decree what procedure is to be followed. Should he demand the presentation of the document and the party refuses, the matter is to be submitted to the tribunal for a decision. Should a party deny that he has a certain document in his possession, the auditor may invite him to confirm the denial by oath.[33]

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[27] Articulus 162 § 2.

[28] An example of this is found in the Decisions of the S. R. Rota. The husband refused to appear to testify. The statements of the wife would have been very difficult to prove. However, evidence from letters written by the husband was most important. S. R. Rotae Dec. XIV (1922), 253 ss.

[29] Articulus 163 § 1.

[30] Frequently persons destroy excellent means of proof unwittingly. For example, a certain wife had several letters that gave unquestioned evidence of the husband's having placed a condition *contra bonum prolis.* Unfortunately, she was advised by her pastor to burn them because of their scurrilous nature. Thus she was deprived of proofs that should have been presented to the court in due time. S. R. Rotae Dec. XVII (1925), 77, n. 6.

[31] Articulus 163 § 2.

[32] Articulus 164.

[33] Articulus 167.

In cases where a civil divorce has been granted, the auditor should procure copies of all the necessary documents relating to the divorce.[34]

PRESUMPTIONS.

There are times when presumptions must be relied upon to clarify obscure matters. Here the Instruction supplements the Code in two points of importance. Article 172 states that a doubt of law or of fact that favors marriage ought to be prudent or founded on a probable basis so that there might be place for a presumption for the validity of the marriage. This ruling is seemingly intended to be a caution against undue rigorism and at the same time it indicates that the prudent evaluation of doubts is not tantamount to laxity.

Presumptions not stated in law are not to be conjectured by the judge except from a certain and determined fact which is directly bound up with the fact of controversy. It is particularly in cases involving lack of consent that *praesumptiones hominis* are of great importance and of frequent occurrence. Consequently the auditor in such cases should take special care to bring to light the circumstances that precede, accompany and follow marriage so as to establish these presumptions more satisfactorily.[35]

PLEADING OF THE CASE.

After the publication of the process has taken place and the conclusion of the case has been decreed by the judge, the actual pleading of the case begins. In this last point canon law differs considerably from civil law, as the pleading is, as a rule, entirely in writing. The brief of the advocate is to be submitted to the presiding judge, who signs it and orders copies, even printed copies if he desires, to be made. The advocate may append to his brief a copy of the allegations and the most important documents. Copies of the brief must then be distributed immediately so as to avoid delay in deciding the case.[36] The *Defensor Vinculi* has the obligation of submitting his remarks within the time designated by the judge. The parties, the *Promotor Justitiae* or the advocate then have ten days in which to reply to the *Defensor Vinculi,* who in turn is allowed another ten days for his rejoinder. The presiding judge may determine the limits of the briefs and may even designate their maximum length. The Instruction suggests that ordinarily the defence should not exceed twenty pages and the reply, ten pages.[37]

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[34] Articulus 168.

[35] Articulus 174.

[36] Articulus 179.

The greatest care should always be taken to keep the copies of the case, whether written, typed or printed, under the strictest seal of secrecy. Within the last few years the Dean of the S. R. Rota was constrained to limit the printing of all Rota cases to the Vatican printing press to insure the proper secrecy.

SENTENCE.

The Church knows the great danger of delays in matrimonial cases. Hence the Instruction insists that judicial work be done with the greatest efficiency consonant with justice. On completion of the litigation the judges study the entire case and draw up their written opinions. They then assemble to give the final decision, which may be communicated orally to the parties. The final sentence must be published within a month from the time that the case was decided. This sentence must be drawn up in Latin by the *Ponens,* unless some other judge has been designated for this task.[38] The individual written opinions of the judges are not to be included in the acts of the case, nor are they to be sent to the court of appeal; but they must be kept in special archives for at least ten years, after which time they should be burned.

COMPLAINT OF NULLITY AND APPEAL.

Among the legal remedies available against a sentence are: complaint of nullity and appeal. The latter is the more common means employed by the aggrieved party. If the sentence is unfavorable to the parties in the court of first instance they may appeal within ten days to the court of second instance. If the parties are disqualified, the appeal rests with the Promoter of Justice. If the sentence favors the nullity of the marriage, the Defender of the Bond is bound in virtue of his office to appeal the case.[39] It is to be noted that a new citation and another *concordatio dubii* are necessary in the court of second instance.[40] The appeal court of a suffragan see is the metropolitan tribunal; from this latter the appeal is to the S. Roman Rota. The appeal court of a metropolitan tribunal is the one designated in accordance with canon 1594 § 2; from this latter court, the appeal is likewise to the S. Roman Rota.

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[37] Art. 180-182.

[38] Art. 198-200. It would appear that the sentence in summary process cases must likewise be written in Latin. Vd. Art. 227.

[39] Articulus 212.

It not infrequently happens that a consort attempts a second marriage during the course of a marriage trial. In view of this, Article 223 rules that should one or both of the consorts attempt marriage after a first or second appealed sentence in favor of nullity, the tribunal is to decree, on its own initiative or upon the insistence of the *Defensor Vinculi,* the prohibition of the exercise of legal rights. Such a prohibition would change the complexus of a case considerably, for the rights of the party would be legally forfeited.

SUMMARY OR EXCEPTIONAL CASES.

As is to be surmised, not all matrimonial cases are to be subjected to the tedious and involved procedure that demands decisions in at least two different courts. Hence canons 1990-1992 have become well known in all tribunals. The summary process outlined there can be employed in cases where the existence of specified impediments is proved from certain and authentic documents. The Instruction requires more formalities than the Code in these cases, even to the extent of demanding a formal sentence in which reasons both in law and fact are briefly adduced.[41] A controversy of perennial interest has existed among canonists about the precise nature of the procedure observed. Some maintained that it was judicial; a greater number held that it was administrative. It must be confessed that Title XV of the Instruction is not too clear;[42] but it would appear that the judicial nature of the process is definitely upheld.

A practical and helpful ruling determines the procedure to be followed in rectifying marriages invalid because of non-observance of the juridical form. If a person who is certainly bound to the canonical form of marriage contracts marriage only civilly either before a non-Catholic minister or the like, no judicial solemnities whatsoever are required to determine the person's freedom to marry. These cases may be taken care of in accordance with the prescriptions of canons 1019-1030 by the Ordinary or even by the pastor after consultation with the Ordinary. Naturally, if there is a doubt in the case, the matter must be decided in a formal trial.[43]

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[40] Articulus 213.

[41] Articulus 227.

[42] One infelicitous thing is that the determination of the word *Ordinarius* given in Article 3 § 2 seems to be disregarded.

JUDICIAL EXPENSES AND GRATUITOUS COURT SERVICES.

Due to the self-sacrificing spirit of the priests and dignitaries who carry on the vast work of tribunal procedure, the expenses are almost negligible compared to the vast amount of work entailed. Were salaries paid to all the members and officials of the courts, the expenses of trials would be considerable. Many courts have hitherto requested no financial remuneration from the parties. With the great increase in the number of marriage cases, however, and the consequent increase of work entailed, some tribunals have been compelled to stipulate certain fees for court services. This is entirely equitable and just and, if explained to the faithful, it will be properly understood by them. The Instruction states that every tribunal should have a list of fees drawn up by the provincial council or a meeting of the bishops. This list should stipulate the amounts to be exacted for the various judicial acts and the like.[44]

The affixing of fees for tribunal work does not mean that the poor are ever discriminated against. The glory of every tribunal is that the cases of the poor are given even more attention than is allotted to others. For instance, the presiding judge has the special obligation to see that the advocate fulfils his duty with proper diligence in cases of the poor.[45] Hence the poor are assured of even greater attention and consideration than others.

The court has the obligation of paying the experts for their work, unless they decline any financial remuneration. At times it may be necessary to reïmburse witnesses for travel, loss of time and the like. To meet these and other expenses the presiding judge may demand that a certain sum be advanced to the tribunal. As the trial progresses and the expenses increase, an additional fee may be exacted. In the definitive sentence the tribunal has the right to determine by whom the expenses of the trial are to be paid.[46]

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[43] Articulus 231.

[44] Articulus 233.

[45] Articulus 240 § 2.

CONCLUSION.

The scope of the present article does not permit a more detailed study of the Instruction. Juridically, it is a masterpiece of legislation on procedural law. Fortunately, the preliminary drafts were made under the personal direction of Cardinal Lega, whose name shall ever remain inseparably linked with Book Four of the Code and the Sacred Roman Rota. Since the death of Cardinal Lega the work was ably carried on by the eminent jurist, Cardinal Jorio, present Prefect of the Sacred Congregation of Sacraments, and Cardinal Massimo Massimi, who ranks among the greatest living authorities on procedural law and whose decisions as Auditor and Dean of the S. R. Rota will undoubtedly ever remain as paragons of judicial clarity and succinctness.

Anyone studying this noteworthy Instruction cannot fail to see that a giant step forward has been taken in furthering the proper organization of tribunals to adjudge matrimonial cases. New interest in the judicial life of the Church is bound to follow from this succinct enunciation of enactments on matrimonial procedure. With renewed interest will naturally come a clearer understanding of the serious responsibility of all those who are the custodians and interpreters of the Church's law.

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[46] Articulus 235-236.

THE APOSTOLIC DELEGATION AT WASHINGTON.

The present article is in part a reprint, revised and brought up to date, of a sketch, written by the same author, which appeared in the pages of the REVIEW sixteen years ago. The increased number of diplomatic representatives of the Holy See, especially since the establishment of the Vatican City, and the history of the Apostolic Delegation to the United States in the past decade and a half, seem to warrant a new treatment of the subject, first presented to the readers of the REVIEW in the issue of January, 1921.

UNITY is one of the four great distinguishing marks of the Church of Christ. As the characteristic of truth, unity must naturally stamp the kingdom of God on earth. This distinctive unity in the Church has ever been maintained by the communion of all the Churches with the successor of St. Peter, whom our Lord set up to confirm the faith of His brethren. As early as the second century, St. Irenæus[1] wrote that every Church must conform with the Roman Church because of the superior princedom of the latter. This bond of unity exists, not only in the ordinary government of the Church by bishops in communion with the Holy See, but also by specially designated representatives appointed by the Pope to guard the integrity of faith and the observance of discipline in various parts of the world. In the days of the Byzantine Empire there was the Apocrisiarius or papal envoy, at the imperial court of Constantinople, whose duty it was to maintain the balance between the papacy and the empire. At least as early as the year 347 we meet with the Apostolic Vicars, papal representatives appointed to watch over faith and discipline in the provinces. The Apostolic Vicars gave place in time to the *legati nati*, the legates-born of the Holy See. To certain dioceses, in addition to the ordinary episcopal jurisdiction, were attached the powers of papal legates, so that the rulers of these dioceses were styled *legati nati*, i. e. apostolic legates by right of birth or office. Thus in medieval England the Archbishops of Canterbury and of York were *ex officio* legates of the Holy See. Similarly, the Bishops of Lyons, in France, of Seville and Toledo, in Spain, and of Salzburg, in present Austria, as well as others elsewhere, were *ipso facto* representatives of the papal authority. St. Boniface in Germany and St. Francis Xavier in Japan acted as and really were Papal Legates. In the fourteenth and fifteenth centuries, the *legati nati* were superseded by *legati missi*, official representatives of the Holy See specially sent to the countries to which they were to be accredited and deriving their power directly from the Pope's delegation and not by right of inheritance, because of the see which they occupied. Of this class are all present-day representatives of the Supreme Pontiff.

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[1] *Adv. Haereses,* III, 3, 2.

Passing over legates *a latere* of the Holy See who are always cardinals entrusted with a special and important though temporary mission to a country, the permanent legates of the Holy See are divided into three great classes: Nuncios, Internuncios, and Apostolic Delegates.[2] A nuncio is a permanent representative of papal authority vested with both political and ecclesiastical powers, accredited to the court of a sovereign or assigned to a definite territory to safeguard the religious and diplomatic interests of the Holy See. The present nunciatures are the following: Argentine, Austria, Belgium, Bolivia, Brazil, Cuba, Czechoslovakia, Chile, Colombia, Costa Rica—Nicaragua—Panama, Dominican Republic, Esthonia, France, Germany, Haiti, Honduras and Salvador, Hungary, Ireland, Italy, Jugoslavia, Lithuania, Livonia, Paraguay, Peru, Portugal, Poland, Roumania, Spain, Switzerland, Uraguay and Venezuela. There is a nunciature also in Liberia, in Africa, but the present representative is a *chargé d'affaires*. Equador, formerly classed as an internunciature, is now without a papal representative, but it will probably rank as a nunciature when diplomatic relations are resumed.

An internuncio is a papal diplomatic agent accredited to a government of less importance, usually to a court, to which a minister of the second class is sent. The Holy See is now represented by internuncios only in Holland and Luxemburg, though formerly legates of this class were more numerous.

An apostolic delegate is not, strictly speaking, a member of the diplomatic corps of the Holy See, as his office is ecclesiastical and not political. He is sent usually to a country which has no representative at the Papal Court and he is accredited to the episcopate of the country and not to the government. There are three classes of apostolic delegations, all without diplomatic character. These are: 1. Delegations dependent upon the Consistorial Congregation; 2. Delegations under the direction of the Congregation of Propaganda; 3. Delegations under the Congregation for the Oriental Church. In addition to the Apostolic Delegation at Washington, the delegations dependent upon the Consistorial Congregation are those for the Antilles, for Canada and Newfoundland, for the Philippines, and for Mexico. It may be noted, in passing, that the Apostolic Delegate in Washington is papal representative, not only for the United States, but also for Alaska, the Hawaiian Islands, and the Bahamas. Under the control of the Congregation of Propaganda are the Apostolic Delegations to South Africa, the African Missions (seat at Mombasa), Albania, Australasia, the Belgian Congo, China, Japan, India, and Indo-China. Our own Delegation was under the direction of Propaganda until the Constitution, *Sapienti consilio,* went into effect on 3 November, 1908, when this country passed from the jurisdiction of that missionary congregation to the common law of the Church and the Delegation at Washington became dependent on the Consistorial Congregation. Of rather recent origin are the seven Apostolic Delegations dependent upon the Congregation for the Oriental Church. These are the following: Bulgaria, Egypt-Arabia-Eritrea-Abyssinia, Greece, Mesopotamia-Kurdistan-Armenia, Syria, and Turkey.

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[2] Cf. *Codex Juris Can.*, can. 365-369.

This dependence arises from the ecclesiastical status of the country, the prevailing rite of the faithful, etc. Naturally most of the matters which an Apostolic Delegation must refer to the Holy See are treated with the Congregation on which it is said to depend, but, as a matter of fact, the Apostolic Delegations communicate with other Roman Congregations according to their competence and scope. So the Apostolic Delegation to the United States, which is under the Consistorial Congregation, corresponds frequently with Propaganda and the Oriental Congregation, and even to a larger extent with the Secretariate of State.

In the middle of the last century a move was made for the establishment of diplomatic relations between the United States and the Holy See with the mission of Monsignor (later Cardinal) Bedini. Minister Cass, the representative of the United States in the Papal States, had assured the Holy See of the favorable reception of a nuncio in Washington. Accordingly Monsignor Cajetan Bedini, the Titular Archbishop of Thebes, was sent as nuncio to Brazil, with a special complimentary mission to the President of the United States. Monsignor Bedini arrived in New York, 30 June, 1853, and proceeded at once to Washington, where he was received by President Franklin Pierce. The enemies of Catholicity immediately began to make difficulties. Calumnies concerning the nuncio and his mission were so circulated that the anti-Catholic feeling, still smouldering since the Know-Nothing demonstration of the decade before, was easily fanned into flame. Hostile outbreaks against Monsignor Bedini occurred in several parts of the country where the distinguished ecclesiastic was traveling. A plot was formed to assassinate him, and was frustrated only by the warning of a friendly Italian, who was killed by the conspirators for his action. While in America, the nuncio solemnly dedicated St. John's Cathedral in Milwaukee, and in New York he consecrated together the newly appointed Bishops of Brooklyn, Newark, and Burlington. Recalled to Rome, Monsignor Bedini sailed for England in March, 1854, boarding his vessel from a revenue cutter. His mission to Brazil was given up, but, despite his treatment in the United States, in his official report to Cardinal Antonelli, the Papal Secretary of State, he recommended the establishment of a nunciature in Washington.[3]

The Apostolic Delegation to the United States was established 21 January, 1893. Monsignor Satolli, the first Delegate, had been Papal Ablegate to the United States on the occasion of the centenary of the American hierarchy and the opening of the Catholic University of Washington in 1889. An ablegate, it should be said, is a representative of the Holy See on a mission which is temporary in character. Monsignor Satolli came again to America in 1892 to be the representative of the Holy Father at the World's Columbian Exposition and as Papal Ablegate to the Bishops of the United States with faculties to settle certain controversies. Out of this grew the determination to establish a permanent Apostolic Delegation at Washington with Monsignor Satolli as Delegate. Accordingly, under date of 14 January, 1893, the following cablegram signed by Monsignor Dennis O'Connell was sent from Rome to Monsignor Satolli. "The Apostolic Delegation is permanently established in the United States and you are confirmed as the first Delegate."

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[3] Cf. "Gaetano Bedini, an Episode in the Life of Archbishop John Hughes, 1853-4," by Peter Guilday; "U. S. Ministers to the Papal States," by Leo Stock; "American Public Opinion on the Diplomatic Relations between U. S. and the Papal States," by Sister Loretta Clare Feirtag.

Francesco Satolli was born 21 July, 1839, at Marsciano, near Perugia. He made his ecclesiastical studies at the diocesan seminary of Perugia and was ordained priest in 1862. After receiving his Doctor's degree at the "Sapienza" in Rome, he became (1864) a professor in the seminary of his native diocese. Later he was made parish priest in his home town of Marsciano. In 1872 he retired to Monte Cassino to become a Benedictine monk, but was recalled by Leo XIII in 1880 to teach dogmatic theology at Propaganda. Dr. Satolli later filled the same chair in the Roman Seminary of Sant' Apollinare. In 1884, because of his Benedictine affiliations he was made rector of the Greek College, passing thence in 1886 to the Presidency of the Academia dei Nobili Ecclesiastici. Dr. Satolli was prominent in the propagation of the neo-Scholastic movement for the study of Thomistic theology highly favored by Pope Leo XIII. In 1888 the brilliant professor was consecrated Bishop as titular Archbishop of Lepanto, so that he came to the United States as ablegate the following year with the title of Archbishop.

The first residence of the Apostolic Delegate was the Catholic University at Washington. There he lived in Divinity Hall on the second floor, opposite the Rector's apartments. Father Orban, S.S., acted as secretary to Monsignor Satolli until the officials appointed by Rome arrived in this country. These officials came in the persons of Monsignor Donato Sbarretti, who was named Auditor, and the Reverend Hector Papi, who was designated as Secretary.

Monsignor Sbarretti had been minutante in the Congregation of the Propaganda. A native of Montefranco in the Archdiocese of Spoleto, Monsignor Sbarretti was thirty-seven years of age at the time of his appointment to the Delegation at Washington. He later became Bishop of Havana and subsequently Apostolic Delegate to Canada. Since 1916 he is a

Cardinal in Curia, Bishop of Sabina and Secretary of the Holy Office. Father Papi had been bursar (procurator) of the Urban College of the Propaganda in Rome. He was later well-known in America as the Jesuit Father Papi of Woodstock College, Maryland. Monsignor Sbarretti and Father Papi sailed together for America, 25 March 1893, and arrived in New York on 3 April.

The feeling gradually grew in the country that the Delegate should have his own home. Finally, Bishop Ryan of Buffalo was made the treasurer of a movement to collect $150,000 as a permanent endowment for the Delegation, the interest of which was to support the same, and $50,000 in addition for the erection of a suitable building as a home for the Delegate. The first part of the proposal was never realized, and the second only to the extent of about $36,000, which was raised for the purchase of a house. At the meeting of Archbishops of the country in Chicago in September, 1893, Cardinal Gibbons and Archbishop Williams were appointed a committee to provide a suitable home for the Delegation.

The house selected as the residence of the Apostolic Delegate was an historical building, situated at the north-west corner of Second and I Streets (201 I Street). It was Justice Bradley's house and had been built originally for " the little giant of the West " of ante-bellum days, Stephen A. Douglas. The price asked for the house was $35,000. The building measured 48 x150 ft. on a lot extending 165 ft. further, and was three stories in height, with a garret. The Delegate moved into his new residence on 16 November, 1893.

Owing to the difficulties of his position here, Monsignor Satolli petitioned the Pope to return him to his chair of dogmatic theology at Propaganda, but his petition only brought forth a commendatory letter from Leo XIII, expressing the Holy Father's entire satisfaction with the able handling of delicate questions by his Delegate to the United States.

In the Consistory of 29 November, 1895, Monsignor Satolli was created Cardinal Priest of S. Maria in Ara Coeli and the Marquis Sacripanti of the Noble Guard brought the red zucchetto to the new prince of the Church. From the date of his elevation to the purple, Cardinal Satolli was known as the pro-Delegate to the United States, since according to ecclesiastical tradition a cardinal may not hold an office which has been filled by any one of lower rank. The conferring of the red biretta was the occasion of an imposing ceremony in the old Cathedral of Baltimore, 5 January, 1896, Cardinal Gibbons officiating and Archbishop Kain, of St. Louis, delivering the sermon.

The elevation of Cardinal Satolli sent numerous rumors afloat as to his successor in the Delegation at Washington. Monsignor (later Cardinal) Lorenzelli, then representing the Holy See at the Hague, and Monsignor Falconio, who came later as our third Delegate, were prominently mentioned. Meanwhile the pro-Delegate's stay was lengthened through the spring and summer until finally the Prior General of the Augustinians, Father Sebastian Martinelli, acceding to the wishes of Leo XIII, after first declining the honor because of ill-health, was appointed Delegate at Washington. The new incumbent was consecrated titular Archbishop of Ephesus on 30 August, 1896, by Cardinal Rampolla at Sant'Agostino and after a stormy voyage arrived in New York early in October. Cardinal Satolli relinquished office on 4 October, and sailed for Rome on the seventeenth of the same month. In Rome the new Cardinal became Prefect of the Congregation of Studies and Archpriest of the Lateran Basilica. On 22 June, 1903, he was made Cardinal Bishop of Frascati. His last visit to the United States was during the St. Louis Exposition, 1904. Cardinal Satolli's death occurred in Rome, 18 January, 1910.

Monsignor Sebastian Martinelli, the second Apostolic Delegate to the United States, was born in S. Anna of the Archdiocese of Lucca, 20 August, 1848. He became an Augustinian in 1863 and was ordained priest in 1874. Twice he filled the position of Prior General of the Augustinians and it was during his second term in this office that he was made Delegate to the United States. The year before his appointment he had visited this country. As an Augustinian, Monsignor Martinelli should have retained the black color of his habit in his episcopal robes, but by the special desire of Leo XIII he wore the purple dress that the Apostolic Delegate might not appear to be clothed like those of lower rank than the bishops to whom he was accredited.

When Monsignor Sbarretti, the Auditor of the Delegation from its inception in 1893, became Bishop of Havana, 8 January, 1900, he was succeeded as Auditor in Washington by Monsignor Francesco Marchetti-Selvaggiani, later Papal Nuncio in Vienna, and now Cardinal Vicar of Rome and Archpriest of the Lateran Basilica.

Father Papi, the first Secretary of the Delegation, entered the Society of Jesus on 10 January, 1895, and was succeeded in office by the Reverend Dr. Frederick Z. Rooker of the Diocese of Albany, who was appointed by Propaganda at the request of Monsignor Satolli. Dr. Rooker remained Secretary until 1903, when he was appointed Bishop of Jaro, Philippine Islands (consecrated 14 June, 1903), where he died in 1907. Doctor Rooker was a man of exceptionally brilliant mind and lovable character. He was impulsive and fearless and disregardful of public opinion, even to the degree of imprudence.

The second Delegate was distinguished by his simplicity and humility and equally by his determination and fearlessness. In Rome as a consultor of the Holy Office he had given an opinion before that Congregation which he held to as a theologian even against Leo XIII, and this no doubt won for him the admiration of that Pontiff and suggested his name for the Delegation at Washington.

Monsignor Martinelli's term of office as Delegate came to an end when on 15 April, 1901, he was created Cardinal Priest of S. Agostino. Thenceforth, he was the pro-Delegate, as his predecessor had been. The red biretta was conferred on the new Prince of the Church in the Baltimore Cathedral, 8 May, 1901—again by Cardinal Gibbons.

In Rome Cardinal Martinelli became Prefect of the Sacred Congregation of Rites and, among other offices, a member of the Commission for the Codification of Canon Law, the position to which he himself attached more importance even than to the dignity of Apostolic Delegate. He died in Rome on 4 July, 1918.

Monsignor Diomede Falconio, who was appointed to succeed Cardinal Martinelli as Delegate, was a native of Pescocostanzo in the Abruzzi, within the jurisdiction of the Abbacy of Monte Cassino. The date of his birth was 20 September, 1842. He became a Franciscan, of the Order of Friars Minor, on 2 September, 1860. Sent to the United States to study at the motherhouse of his order at Alleghany, New York, the future Delegate was ordained by the late Bishop Timon of Buffalo, 4 January, 1866. He became rector of the Seminary of Alleghany and it is interesting to note that he was then naturalized as a citizen of the United States, in order to obviate legal difficulties in the holding of property. In November, 1871, Father Falconio went to Newfoundland to become rector of the cathedral, and secretary and chancellor to the bishop. Later he returned to the United States and in 1883 went back to Italy. In 1899 he was made Procurator General of the Franciscans. On 11 July, 1892, he was elevated to the episcopal dignity as Bishop of Lacedonia in the civil province of Avellino. Several years later, 29 February, 1895, Monsignor Falconio was transferred to the archiepiscopal see of Acerenza and Matera in southern Italy. When in August, 1899, Monsignor Falconio was named the first permanent Apostolic Delegate to Canada and Newfoundland he was transferred to the titular archbishopric of Larissa (3 September, 1899). His appointment as Delegate to the United States dates from 30 September, 1902.

Monsignor Falconio retained the grey habit of his order, as is customary with members of religious orders when raised to the episcopate, this being the color of the undyed wool of the original Franciscan garb.

At a meeting of the Archbishops of the country, held in Washington in the fall of 1905, it was resolved to build a new home for the Apostolic Delegation, for the carrying out of which plan Cardinal Gibbons, Archbishop Ryan, and Archbishop Farley were selected as a committee. The cornerstone of the new building was laid in 1906, though Monsignor Falconio did not take possession of the new residence until 12 September, 1907. This, the present home of the Delegation, is an imposing brick building in the French Renaissance style, situated at 1811 Biltmore Street. The house, which has three stories, and a high basement, measures 63 ft. front by 90 ft. deep. Pope Pius X on 9 November, 1906, addressed a letter to the Bishops of the United States, expressing his thanks for their generosity in erecting this new home for the Delegation.

Monsignor Falconio was called to Rome to receive the Cardinal's hat and sailed from New York in November, 1911. In the memorable consistory of 27 November, 1911, he was named Cardinal Priest of Santa Maria in Ara Coeli, Cardinals Farley of New York and O'Connell of Boston being elevated to the sacred purple on the same day. On 25 May, 1914, Cardinal Falconio was promoted to the cardinalitial see of Velletri. He died 7 February, 1917.

Monsignor Cerretti, the Auditor of the Delegation at Washington, was *chargé d'affaires* until the appointment of Monsignor John Bonzano. Monsignor Bonzano was born in Castelletto Scazzoso, near Alexandria, in northern Italy, on 27 September, 1867. He studied in the diocesan seminary of Vigevano and was ordained priest in 1890. The young priest then went to China, where he was engaged in missionary work until 1896. Returning to Rome to complete his studies, he took the Doctor's degree in theology and in canon law. Afterward he was Vicar General of the diocese of Vigevano, being at the same time canon of the cathedral and professor in the seminary (1899 to 1904). In 1904, Monsignor Bonzano was made rector of the Urban College of the Propaganda, Rome, which office he held at the time of his appointment to the United States. The document designating him Apostolic Delegate bears the date of 2 February, 1912. The new Delegate was consecrated titular Archbishop of Melitene by Cardinal Merry del Val on 3 March, 1912, in the Basilica of St. Peter's. It is interesting to note that Monsignor Bonzano was the first of our Delegates to be appointed by *biglietto* of the Secretariate of State, his predecessors having been appointed by Propaganda. The new Delegate arrived in Washington on 8 May, 1912.

Monsignor Cerretti, Auditor of the Legation since March, 1906, retained his post until 20 May, 1914, when, being called to Rome, he was appointed Apostolic Delegate to Australasia. Although at first designated titular Archbishop of Philippopolis, his title was changed to that of Corinth on 10 May, 1914, and he was consecrated by Cardinal Merry del Val in St. Peter's. Monsignor Cerretti remained for over two years in Australia, returning to Rome, in July of 1917, to become Secretary for the Congregation of Extraordinary Ecclesiastical Affairs.

By *biglietto* of the Secretariate of State dated 20 May, 1921, Monsignor Cerretti was appointed to renew diplomatic relations between the Holy See and France as Apostolic Nuncio at Paris. He was elevated to the Sacred Purple in December, 1925, and went to reside in the Curia as Cardinal-Priest of Santa Cecilia. He later became Archpriest of the Liberian Basilica, that of St. Mary Major, and Cardinal Bishop of Velletri. His death occurred in Rome, 8 May, 1933.

Monsignor Bonzano remained as Apostolic Delegate in Washington until November of 1922, when he was called to Rome and in the Consistory of 11 December, 1922, he was created Cardinal-Priest of San Pancrazio, which title was later exchanged for that of Santa Susanna. He remained a cardinal *in curia* until his death in November, 1927. It will be remembered that Cardinal Bonzano revisited the United States the year before his death, when he came as Legate *a latere* for the Eucharistic Congress in Chicago in 1926.

Cardinal Bonzano's successor came to Washington in the person of Archbishop Fumasoni-Biondi, who was appointed Apostolic Delegate on 14 December, 1922, and arrived in this country the following March. Pietro Fumasoni-Biondi is a native of Rome, where he was born, 4 September 1872, and ordained in the year 1897. His first important post was that of Apostolic Delegate to India, for which he was consecrated titular Archbishop of Doclea on 10 December, 1916. Three years later, he became the first Apostolic Delegate to Japan. For about a year before coming to the United States, Archbishop Fumasoni-Biondi served as Secretary to the Congregation of Propaganda. He remained in the United States until he was called to Rome and created Cardinal Priest of Santa Croce in Gerusalemme at the Consistory of 13 March, 1933. Cardinal Fumasoni-Biondi is now resident in Rome as Prefect of the Sacred Congregation of Propaganda.

It may be of interest to note here that Monsignor Cossio, an auditor of the Delegation under Cardinal Bonzano, is now Bishop of Recanati and Loreto, in Italy, while Monsignor Marella, who held the same office under Cardinal Fumasoni-Biondi, is at present Apostolic Delegate to Japan. Monsignor Floersch, secretary of the Delegation with Cardinal Bonzano, became subsequently the Bishop of Louisville, and, similarly, Monsignor Leech, secretary during the incumbency of Cardinal Fumasoni-Biondi, is now Bishop of Harrisburg.

The sixth and present Apostolic Delegate is Archbishop Cicognani. Amleto Giovanni Cicognani was born at Brisighella, in the Province of Ravenna, on 24 February, 1883. He was ordained to the priesthood in Faenza, 23 September, 1905. After post-graduate studies in the Atheneum of the Pontifical Roman Seminary, he received the Doctor's degree in theology, philosophy, and in "Utroque Jure". He likewise received his commission as Advocate before the Sacred Roman Rota. For a quarter of a century Monsignor Cicognani was active in Rome in the Congregation of the Sacraments and the Consistorial Congregation. He became *Assessore* of the Sacred Congregation for the Oriental Church and Secretary of the Cardinalitial Commission for preparation for the codification of Oriental Ecclesiastical Law. Meantime, he was professor of Canon Law at the Sant' Apollinare and the author of several books, one of which is well known in its English version as *Canon Law*,[4] being an introduction to the study of Canon Law, a history of its sources, and a commentary on the First Book of the Code. Before his appointment to the Delegation at Washington, Monsignor Cicognani was sent by the Holy See on several important special missions, on two occasions, to the United States. It was not surprising, therefore, that he was named Apostolic Delegate to the United States in March, 1933, and consecrated titular Archbishop of Laodicea by Cardinal Rossi, Secretary of the Sacred Consistorial Congregation, in the church of Santa Susanna, in Rome, on 23 April, 1933. A month later, the new Delegate took possession of his office in Washington.

During the term of office of Cardinal Fumasoni-Biondi it was realized that the increased personnel and the need of ampler facilities for the archives of the Delegation demanded larger quarters than those afforded in the house at 1811 Biltmore Street. Accordingly, on 3 March, 1931, a plot of ground on the north side of Massachusetts Avenue, below Thirty-fourth Street and opposite the Naval Observatory, was purchased as a site for a new Apostolic Delegation. A committee of Bishops, headed by the Archbishop of Baltimore, is in charge of the plans for the erection of the contemplated new building.

Like all Apostolic Delegations, the Apostolic Delegation in the United States is purely ecclesiastical in character, and has no diplomatic relations to our civil government. Due to the importance of this country and the continued growth and development of the Church here, the office of Apostolic Delegate to the United States is one of the most important. Indeed, it is practically equivalent to a nunciature of the first class. From the beginning, all incumbents of the office have been elevated directly to the cardinalate. By special concession, the Delegates to the United States use watered silk for their choir dress and ceremonial robes, though this material is usually the distinctive one worn by cardinals and nuncios.

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[4] Published by the Dolphin Press, 1722 Arch Street, Philadelphia.

The *ordinary* power of an Apostolic Delegate is to watch carefully over the state of the churches (dioceses) and to give a report to the Roman Pontiff of their condition (canon 267, § 1, n. 2 and § 2). The position of the Delegate is that of one who represents the Holy Father in the exercise of his ordinary and immediate jurisdiction over the entire flock of Christ, sheep and lambs, rulers and people.

The Apostolic Delegate has many faculties which are delegated to him by the Holy See and which are, of course, more ample and more varied than the Quinquennial Faculties of local Ordinaries. These faculties are grouped under several headings according to the matter to which they refer. There are faculties of a general character, and faculties respecting indulgences, matrimony, the other sacraments and sacred rites, concerning religious, and finally faculties which the Apostolic Delegate enjoys for his personal use. It would be out of place to enumerate here all these faculties. It may be well, however, to cite a few in order to show the extraordinary nature of the Delegate's faculties as well as how intimately he represents the Holy See in the exercise of his office. (It must be understood, of course, that these faculties can be granted only under certain conditions and in regard to some there are restrictions which limit their use.) For example, among the Delegate's faculties are the following: to prorogue faculties, indulgences and indults granted by the Holy See; to dispense from all matrimonial impediments of ecclesiastical law, whether public or occult, whether of a minor or major grade, except affinity in the direct line *consummato matrimonio,* sacred orders and religious profession; to dispense from the impediment of disparity of worship in cases in which the non-Catholic party is a Jew or a Mohammedan; to commute the recitation of the Divine Office; to dispense the laity and religious (excluding priests) from the Eucharistic fast; to grant the privilege of a private oratory and the faculty of celebrating daily either a votive Mass or the Requiem Mass; to permit the celebration of Mass at sea; to transfer lay persons from one rite to another; to permit the reception of religious candidates who are over the age limit and, at the request of a religious community, to dispense sisters and nuns from the required dowry; finally, during the vacancy of a see, to grant, at the request of the administrator, everything which is in the ordinary power of the bishop, for instance, to issue dimissorial letters.

The faculties mentioned above are usually granted to all Apostolic Delegates who depend on the Sacred Consistorial Congregation. In addition to these faculties, it is the policy of the Holy See to grant to Apostolic Delegates certain faculties with a view of the special needs of the country to which they are assigned. Among the faculties of this class enjoyed by the Apostolic Delegate to the United States at the present time may be listed the following: to reduce the number of Masses *pro populo;* to permit passive membership in certain forbidden societies; to dispense from the interpellations required in cases of the Pauline Privilege; to allow priests engaged as chaplains in the Civilian Conservation Camps to celebrate three Masses on Sundays and holidays. This latter faculty was recently extended when the Delegate informed the Holy See that in certain sections of the United States pastors must provide Mass not only in their parish churches but in several missions as well.

The Delegate has, *durante munere,* certain personal faculties or privileges of an interesting character. For example, he and his household may celebrate Mass and recite the Breviary according to the calendar prescribed for the clergy of Rome. The Blessed Sacrament may be reserved in his residence, a special faculty which is not included in the privilege of a private chapel enjoyed by bishops and certain other prelates. He may administer the Sacrament of Confirmation and hear confessions in the whole territory assigned to him, as well as in journeying to and from the place of his mission.

The Apostolic Delegation does not constitute a tribunal of justice; hence, appeals from judicial sentences cannot be made to the Apostolic Delegate. However, the Apostolic Delegate may receive and decide upon recourses from administrative decrees, as do the Roman Congregations. Under the circumstances mentioned in canon 1612, § 2, the Apostolic Delegate is empowered to decide conflicts in competence.

Because of his position, the Apostolic Delegate has certain ceremonial rights. In addition to the use of watered silk for his robes, a privilege already mentioned, the Delegate always dresses as a bishop in his own diocese, that is, with rochet and mozzetta, or, on solemn occasions, with cappa magna. He has the right of precedence over all archbishops and bishops who are not cardinals. This latter is true of all legates of the Holy Father, even if they do not possess the episcopal character. The Delegate may without the permission of the Ordinaries bless the people and perform sacred functions in pontificals, using also the throne and canopy. In a cathedral church, although *de jure* he has not the right to occupy the episcopal throne, uniform courtesy demands that it be ceded to him. In any case, a throne similar to that used by the ordinary of the diocese is to be provided for the Apostolic Delegate.

It may be mentioned here that the Apostolic Delegate in this country is the Ordinary of the Pontifical College Josephinum, located at Worthington (near Columbus), Ohio, and it is he who assigns the students of this seminary to the various dioceses at the request of the bishops.

The office of Apostolic Delegate does not conflict in any way with the authority of local Ordinaries, who are in possession of the free and full exercise of their jurisdiction whether their dioceses are in the territory of an Apostolic Delegation or not. In canon 269 § 1, the Code explicitly states that pontifical legates must not impede the free exercise of jurisdiction on the part of local Ordinaries. As a matter of fact, the presence of an Apostolic Delegate greatly facilitates the work of the bishops. This is evident, to cite only the most tangible proofs, from the many faculties which the Apostolic Delegate can grant and for which the bishops otherwise might have to apply directly to Rome: then too, whenever they desire, the bishops may avail themselves of the facilities which the Apostolic Delegate has of communicating with the Holy See. Usually the Apostolic Delegate is a prelate who has passed many years in the Roman Curia, or elsewhere in the immediate service of the Holy See. The experience and knowledge of ecclesiastical affairs thus acquired is at the service of the bishops who are always at liberty to seek direction and advice from the Papal representative. The duties and work of the Apostolic Delegate, not being restricted to any one diocese, and his constant contact with the bishops of all sections of the country enable him to understand the condition and needs of the Church throughout the nation. He regards it as his duty to coöperate whole-heartedly with and to lend the influence and prestige of his office to the hierarchy in all matters of national ecclesiastical importance, while he is ever ready at the request of the bishops to assist in the solution of their local and diocesan problems. What has been said of the relations of the Apostolic Delegate to the hierarchy is true also in regard to all ecclesiastical superiors, particularly those of religious institutes. Indeed, it may be said that the purpose of the office of Apostolic Delegate, as it has developed in the course of time and works out in practice, is not only to watch carefully over the status of the Church and to keep the Holy See informed of same, but also to assist all ecclesiastical superiors in the exercise of their important offices and to promote with and through them the salvation of souls and the welfare of the Church in the country of his assignment.

We append a list of the Apostolic Delegates, and of the auditors and secretaries who have served the Delegation in Washington since its inception:

APOSTOLIC DELEGATES.

The Most Rev. FRANCESCO SATOLLI, Titular Archbishop of Lepanto, January 1893 to November 1895.

The Most Rev. SEBASTIANO MARTINELLI, O.S.A., Titular Archbishop of Ephesus, August 1896 to April 1901.

The Most Rev. DIOMEDE FALCONIO, O.F.M., Titular Archbishop of Larissa, September 1902 to November 1911.

The Most Rev. GIOVANNI BONZANO, Titular Archbishop of Melitene, February 1912 to November 1922.

The Most Rev. PIETRO FUMASONI BIONDI, Titular Archbishop of Doclea, December 1922 to February 1933.

AUDITORS.

The Very Rev. Monsignor Donato Sbarretti (Spoleto), 1893 to 1900.

The Very Rev. Monsignor Francesco Marchetti-Selvaggiani, (Rome), 1905 to 1906.

The Very Rev. Monsignor Bonaventura Cerretti, (Orvieto), 1906 to 1914.

The Very Rev. Monsignor Aluigi Cossio, (Udine), 1914 to 1923.

The Very Rev. Monsignor Paolo Marella, (Rome), 1924 to 1933.

SECRETARIES.

The Rev. Hector Papi, (Rome).
The Rev. Frederick Z. Rooker, D.D., (Albany).
The Rev. Louis Stickney, D.D., (Baltimore).
The Rev. Michael J. Biggane, (Brooklyn).
The Rev. William F. Hughes, D.D., (New York).
The Rev. Leo B. MacGinley, D.D., (Philadelphia).
The Rev. Daniel A. Dever, D.D., (Philadelphia).
The Rev. William Demouey, D.D., (Mobile).
The Very Rev. Monsignor John Floersch, D.D., (Nashville).
The Very Rev. Monsignor Paolo Marella, (Rome).
The Very Rev. Monsignor George Leech, J.C.D., (Philadelphia).
The Very Rev. Monsignor Egidio Vagnozzi, D.D., (Rome).
The Rev. Thos. J. Kilfoil, D.D., (Indianapolis).

Among the secretaries should be included Bishop Keyes, until 1935 Bishop of Savannah, and Bishop Shaughnessy, of Seattle, who before elevation to the episcopate assisted with the secretarial work of the Delegation, especially during the interim between the terms of office of Cardinal Bonzano and Cardinal Fumasoni-Biondi and between that of the latter and the coming of the present Delegate.

The personnel of the Delegation at present consists of His Excellency, the Most Rev. AMLETO GIOVANNI CICOGNANI, Titular Archbishop of Laodicea, Apostolic Delegate.

The Very Reverend Monsignor Egidio Vagnozzi, D.D., J.C.D., Auditor.

The Very Reverend Monsignor Francis E. Hyland, J.C.D., Secretary.

The Very Reverend Monsignor Leo Binz, Ph.D., ST.D., Secretary.

The Very Reverend Celestine E. Daly, O.P., S.T.M., Assistant Secretary and Archivist.

WILLIAM J. LALLOU

Overbrook, Philadelphia, Pennsylvania.

" CHRISTIANUS ALTER CHRISTUS ".

A PREVIOUS PAPER (" Sacerdos alter Christus ")[1] ventured to solicit the help of its readers in tracing the expression to its ultimate source. It has been attributed to St. Bernard; and something like it, to St. Laurence Justinian. In neither instance was any definite work referred to. An approximation to it was quoted by Bourgoing from M. Olier.

In the first year of his pontificate, Pope Pius X issued the encyclical *E supremi* (4 August, 1903) in which he declared of the Catholic priest: " qui idcirco dicitur *alter Christus* . . .". The word *dicitur* implies that the *alter Christus* had previously been somewhere used. It is therefore reasonable to suggest that any work which quoted the expression *before* the year 1903 could be considered as a " find " in the search for the ultimate source, while no work published *after* 1903 would be helpful unless it gave the source.

While the search for the origin of *Sacerdos alter Christus* goes on, the searcher into obscure origins might well couple with that text another wonderfully like it, namely *Christianus alter Christus.* Did one of these similar expressions perhaps suggest the other? If so, which came first?

I.

Looking through some old contributions of mine to the REVIEW, I came upon a sermon-sketch printed in the REVIEW in the year 1893—ten years before the encyclical *E supremi* of Pius X. In it I employed the *Christianus alter Christus* formula: " Let us clearly understand, brethren, that more is expected of Christians than of heathens! *Christianus alter Christus:* the Christian is another Christ. We have become in a certain sense divine, in our adoption as children of God: ' Behold, I have said, ye are gods, and sons of the Most High ' ".

It is fairly clear to me now that in using that formula I had in mind only the general thought that a Christian ought to be like Christ in mercy and love for erring humanity—(the title of the sketch was: " Forgiveness of Injuries ")—and ought in general to exhibit that Christlikeness in virtue which Christianity had learned from the example of Christ. It is only much later than the year 1893 that we have been helped by many writers toward a realization of the meaning of The Mystical Body of Christ applied to the Church. The Catholic laity's participation in the priesthood of Christ was not, in the comparatively early days I have been speaking of, argumentatively developed as it now is. While the priest can say *Sacerdos alter Christus,* the layman can say *Christianus alter Christus* by his incorporation in Christ. But the widespread emphasis now being laid on the *Sacerdos alter Christus* seems to have pushed into the background the similar *Christianus alter Christus* text. Two illustrations are appropriate here.

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[1] Cf. the REVIEW, November 1936, pp. 460-470.

The first illustration may be found in the work of Father Cuthbert, O.S.F.C., entitled *In Christ,* devoted to our union with Christ through His Mystical Body (New York, 1933). He is not writing his meditations for priests but for the Catholic Christian in general. Nowhere, however, does he employ the formula, *Christianus alter Christus,* which would seem to be especially applicable here. Similarly, Dom Anscar Vonier, O.S.B., in his volume entitled *Christianus* (New York, 1933) attempts a description of the qualities or " the main features of the Catholic man," and accomplishes very happily, indeed, a final composite portrait giving us an idea of the general value of the *Christianus,* the complete Christian—though nowhere does he use the *Christianus alter Christus* text. But almost every work now dealing with the Catholic Priesthood repeats again and again the *Sacerdos alter Christus* formula.

The two encyclicals of Pius X (*E supremi* of 4 August, 1903, and the *Haerent animo* of 4 October, 1908) and the great encyclical of Pius XI on The Catholic Priesthood (given in English translation in the REVIEW for March, 1936) stress the duty of the priest to become Christlike in virtue as he is in marvellous power. Pius X quoted St. Peter (I, 2:9) on the laity as " a kingly priesthood " and remarked that while the Apostle applied the various titles of honor to the laity, the Fathers of the Church noted their special application to priests. But we find in the words of St. Peter a justification for the *Christianus alter Christus* formula.

II.

Such, in part, had been the course of my thought about the " Christianus " form, when later, taking again in my hands the delightful and informing work of Father Gerald Ellard, S.J., Ph.D. (*Christian Life and Worship*), I found in its first chapter a discussion of " What it means to be a Christian ". In the course of it, I was surprised and pleased to read the following: " Tertullian, one of the greatest lights of the early Church, was once faced with the question, what it means to be a Christian. ' A Christian ', he replied, ' is another Christ '. This does not merely mean that a Christian is recognizable as such by his manner of life based on conscious imitation of Christ, but in a hidden and deeper reality, it means that Christ is living in the Christian, that the Christian *is* Christ, or else he is no Christian. What this type of super-life is, will become clear as we progress " (page 9). The intalicised word *is* represents the stress laid upon it by Father Ellard himself.

Into Ellard's beautiful exposition of this type of super-life it is not necessary for me to enter, nor would the limitations of space permit me to attempt even a hasty condensation of it. Neither is there space to dwell upon the general argumentation of the Rev. Dr. William Kavanagh in his dissertation, *Lay Participation in Christ's Priesthood* (The Catholic University of America, Washington, D. C., 1935, 147 pp.) But I may be permitted to quote two paragraphs of the conclusion:

> This doctrine of lay participation, in its full significance, defines for the layman his status as a Christian. To be an adopted son of God means, not only to be likened to Christ in nature, but also to be associated with Him in His office of Priest. Not every Christian is ordained with sacrament of Orders and constituted a minister of Christ, but every Christian through Baptism and Confirmation participates in the sacerdotal work of the Church. This sacerdotal assignment makes intelligible to the layman his place and function as a member of the Sacerdotal organism, the Church. Just as episcopal jurisdiction and marriage confer a definite state with determined privileges and duties, so too is every Christian endowed with sacerdotal prerogatives according to the sacramental characters he has received.
>
> In virtue of his baptismal character, the Christian receives the necessary sacerdotal qualification to offer true worship to God in union with the priesthood of Christ. Through his passive spiritual power, the baptized is capable of receiving the other sacraments and of assisting at the Holy Sacrifice as an actual coöfferer with the priest. The character of Confirmation in conferring a more active power, enables the adult Christian to exercise his increased sacerdotal prerogatives for the sanctification of others. Thus, striving not only for his own

sanctification, but also for that of others, the Christian realizes what it means to be a member of the Mystical Body whose Head is Christ the Priest.

III.

I have acknowledged the pleasure I felt when I found what I had thought a justifiable formula (but withal a formula which I feared might have originated in my own confused brain) actually attributed by Father Ellard to Tertullian. Nevertheless, there was " a fly in the ointment ". Father Ellard did not specify the source, at least in a way open to other seekers. He did not mention just where the sentence could be found in any of Tertullian's works, or in any work which credited the sentence to that highly impulsive man.[2]

When a strongly phrased expression has been bandied about by many writers down the long centuries, one or more of its words may suffer a subtle change—and this may have happened in such wise as to replace *Sacerdos* by *Christianus,* or *vice versa.* One startling illustration of such a process of change is found in Tertullian's famous declaration, " Certum est quia impossible ". In this sufficiently startling phraseology, Tertullian was not arguing that anything is certain if only it be impossible. He was referring to only one particular thing, namely the resurrection of Christ. In spite of this fact, the *Certum est* was changed into *credo,* and the altered sentence thus read: " Credo quia impossibile ". A very particularized proposition had been thus changed into a generalized statement. And so Douglas Hyde, in the Preface to his *The Religious Songs of Connacht,* wrote: " The Irish Gael is pious by nature . . . His mind on the subject may be summed up in these two sayings, that of the early Church, 'Let ancient things prevail', and that of St. Augustine, 'Credo quia impossibile' ". Any Catholic of ordinary sense would feel himself qualified, I think, to declare forth-with that neither Augustine nor any other sensible Christian could have said any such thing. Assuredly, Tertullian did not say or imply any such thing. He did not elevate into a general proposition a declaration that he was applying only to one very particular thing in his expression, *Certum est.*

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[2] The uncertainty in my own mind concerning the ascription of the dictum to Tertullian is not lessened by the fact that the Rev. Dr. Kavanagh nowhere mentions it in a dissertation whose very title, *Lay Participation in Christ's Priesthood,* would appear to invite such a reference. His Index of Authors and Subjects includes " Christian, the significance of the term "—and the reader might well expect to encounter the significance which Tertullian is said to have attached to the term *Christian,* namely " another Christ ". Instead, we find " to be a Christian, i. e., one who is like unto Christ " (p. 99). Meanwhile, Dr. Kavanagh's Bibliography is quite extensive. Did he nowhere in his wide reading come upon the dictum credited to Tertullian—or, finding it, did he consider it probably unauthentic?

Similarly, Lowes Dickinson, in his booklet, *Religion, a Criticism and a Forecast,* wrote: " Once we begin to say, ' I believe, though truth testify against me ", once we echo Tertullian's *credo quia impossibile* . . . from that moment our attitude . . . becomes one of the most disastrous and the most immoral it is possible to assume " (page 91).

Lowes Dickinson attributes to Tertullian something which he did not say. Douglas Hyde attributes the very same perverted saying to St. Augustine. An editorial in a metropolitan American newspaper refers to " the familiar saying of St. Vincent of Lerins—' I believe because it is impossible ' ". These curious ascriptions go back to the earlier centuries. But in *English Literature* (Ginn & Co., 1909) we come down to the Middle Ages: " The great schoolmen's *credo,* ' I believe because it is impossible ' " (page 190).[3]

Such illustrations as these indicate the danger of a general " attributed " reference. But they also indicate how easily the words of a striking dictum may be subtly altered. The *certum est* of Tertullian has become a *credo.* In a similar way, his *impossibile* (or perhaps his *ineptum* in a preceding sentence) has been altered into *absurdum*—and when an orator in the French Assembly once ascribed to St. Augustine the *Credo quia absurdum,* Bishop Dupanloup indignantly denied that the Saint had said anything of the kind. If the orator had ever seen the immense collection of the Saint's works, he perhaps felt safe in assigning anything to the Saint—for who would hunt for a needle in such a vast haystack? But he was mistaken, nevertheless. Bishop Dupanloup brought him to terms by a simple denial of the accusation. The hopeless burden of proof thus was justly made to rest on the shoulders of the accusing orator. Something more nearly like the original words of Tertullian is seen in the expression, *Credo quia ineptum,* which Matthew

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[3] Even some Catholic writers have misused the text of Tertullian, have commented on the " credo quia impossibile ". Human beings are imitative creatures, like the monkeys which Father Faber declared so many of us to be.

Arnold applied to the Anglican Ritualists: "With their mental condition and habits, given a story to which their religious emotions can attach themselves, and the famous *Credo quia ineptum* will hold good with them still." Now Tertullian did not say *Credo quia ineptum.* Referring to Christ's death, he said: "prorsus credibile est, quia ineptum est". The two forms amount to about the same thing, indeed; but in quoting such a grandiose figure as Tertullian, one would be well advised to quote the exact words. Other illustrations of the *Credo quia absurdum* can be found in Dr. Paul Carus's *Primer of Philosophy,* page 28; and in the query of a certain professor in a great secular university who was an authority not only in Latin but—so it seemed—on Tertullian: "But is the *credo quia absurdum* really so absurd?" He was reckoned as an authority on Tertullian, and he was replying to an inquirer who had studied this particular work of Tertullian. And Tertullian did *not* say: *Credo quia absurdum!*

In view of all this, how easily could the *Christianus* be replaced by *Sacerdos* (or *vice versa*) for the *alter Christus!*

Who was the first to use either of the two very striking expressions? The fact that neither has as yet, apparently, been traced to its ultimate source, reminds me of a pertinent remark which also has not been traced to its source: "Scire ubi aliquid invenire possis, ea demum maxima pars eruditionis est."

IV.

We have seen that the *Sacerdos alter Christus* has been (as my friend the preacher wrote me) "attributed" to St. Bernard. We have also found the *Christianus* attributed to Tertullian. In neither case was any specific reference given. A reader, therefore, is left without sufficient warrant to repeat the allocation of a text which may be valuable for his sermon or his argumentation in some particular instance that might lead to appropriate questioning. Thoughtful readers are aware of the tricks played by a partly lapsing memory or by a hasty confusion of identities. Memory played tricks with the important writers who turned the words of the much more important Tertullian into quite different words, and who achieved thereby even a worse result by wholly misconceiving Tertullian's true argumentation. I have sufficiently illustrated this fact in the present paper. But confusion with respect to personalities may arise from other causes. One illustration of this is found in the mistaken attribution of a work (*Meditationes Vitae Christi*) written by a Franciscan in 1328, to St. Bonaventure (died in 1274), who had written a companionable work (*Meditationes de Passione*). A compiler joined these two works together and thence came the error of attributing both works to the more famous of the two authors.

Now the *Sacerdos alter Christus* has already been admirably, and authoritatively, justified as a correct, however brief, summation of the priestly dignity and the priestly office. It is also highly serviceable to a preacher because of its diamond-like beauty and sharply defined clarity. In his *Exhortation to the Clergy,* Pius X contended, however, that priests are like Christ—nay, are other Christs—not alone in official powers but as well in the resulting sanctity of their grand office. This sanctity they must accordingly strive to attain in so far as human weakness may permit the possible achievement. He had argued that all the faithful could be other Christs in a real, albeit more limited, fashion, but that the imitation of Christ's deeds (or holiness of life) was a much heavier obligation for the priest than for the Christian people. This argumentation would therefore justify the *Christianus alter Christus* expression attributed to Tertullian; for the faithful have a lay participation in the Christian priesthood. Perhaps, then, the expression does date back to the time of Tertullian. If so, the expression was merely, in one of its meanings, the thought of the *Imitation*—a book which developed that thought of Christlikeness in fuller fashion.

It is significant that the translations of the *Imitation* into English, whether by Catholic or by Protestant pens, bear titles emphasizing the duty of a Christian to be another Christ in the sense of Christlikeness. Thus we have such titles as these: The Imitation of Christ, The Following of Christ, The Christian Pattern, Like Unto Him. All such titles indicate the thought that a Christian should so pattern himself upon the Divine Model as to merit the title of " another Christ ". And so we have one of the two meanings indicated by *Christianus alter Christus.* The works of Father Ellard and Dr. Kavanagh sufficiently indicate the other sense of *Christianus alter Christus,* namely, the reality of the lay participation in the Christian *priesthood*.

So much emphasis has been laid on the *Exhortatio ad Clerum* (the *Haerent animo*) of Pius X that we might easily overlook his similar encyclical, the *E supremi* of 4, October 1903, in which he discussed at some length the distinction between priest and people. In this early document he used the phrase, *alter Christus*. But he emphasized the immense dignity of any Catholic by quoting: " Filioli mei, quos iterum parturio, donec *formetur Christus in vobis* (Gal. 4) '. I have italicized the strong terms that would make the Christian another Christ. The Pope simply argued that a priest ought to be more Christlike than the people. Was he thinking of the strongly worded *Christianus alter Christus,* mayhap later changed into *Sacerdos alter Christus?* Of the priest he said: " qui idcirco dicitur *alter Christus,* non una sane potestatis communicatione sed etiam imitatione factorum, qua expressam in se Christi imaginem praeferat."

Both expressions seem too valuable to lose. One, the " Christianus alter Christus," reminds the laity of their high estate, and stimulates them to deserve it by their Christian lives. The other, " Sacerdos alter Christus ", reminds the ordained clergy of their still higher dignity and duty. How far back does either of the two formulas date? As to the " Sacerdos alter Christus " formula, any books printed after the year 1903 will not help us, unless they specifically refer not alone to some writer but as well do the work in which the expression is to be found. In respect of the " Christianus alter Christus " formula attributed to Tertullian, perhaps some of my readers will be able to supply similarly a specific reference to one of his works, or to a work treating of him. The formula could well be attributed to Tertullian. It accords in style with what Dom Chapman praised as his " gemlike sentences which will be quoted while the world lasts. Who does not know the *anima naturaliter Christiana* . . . the *Vide, inquiunt, ut invicem se diligant* . . . and the *Semen est sanguis Christianorum* . . .? " But Dom Chapman did not cite our formula in his long article on Tertullian in *The Catholic Encyclopedia.* Did Tertullian really coin the formula attributed to him?

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INSANITY IN PRIESTS AND RELIGIOUS.

Part II. The Detection of Prepsychotics who apply for Admission to the Priesthood or Religious Communities.

LET US now approach the problem of formulating a series of questions for a character study designed to pick out individuals who are more likely than others to suffer a mental break.

We have been making a study of the psychotic and prepsychotic character undertaken for the Unitary Traits Commission on a grant made by the Carnegie Corporation. In this study we have found that certain types of insanity have a tendency to be associated with a definite prepsychotic character. It looks as if there are definite factors in our mental and physical constitution which, when weakened, render us subject to corresponding forms of emotional instability.

Patients, for instance, who suffer from the manic type of manic-depressive insanity were previously what the world knows as good mixers, but were also very prone to irritability and violent outbursts of temper. On the basis of the work so far done in this study the following questionnaire has been, to a large extent, prepared. There is a reason, therefore, for the questions selected; and they represent something more than shrewd guesses based on general experience.

Granted we could establish that all manics prior to their first manic attack were sociable and irritable, we could not conclude that all those who are sociable and irritable will eventually become manic patients in an insane asylum. Nevertheless, the early character history of the insane will indicate certain danger signals which it might be useful to take into consideration in studying applicants for the priesthood and religious communities.

The following questions are, therefore, offered as the basis of a character investigation of such applicants. Its utility would extend, however, to any type of applicant where the mental stability of the candidate might be a matter of importance.

Seeing that those who have to pass on the qualifications of candidates for the priesthood and religious communities have had, in general, no psychiatric training, it was deemed advisable to add some comments which might be of assistance in evaluating the answers obtained.

That answers may be falsified is of course a possibility to be taken into consideration, but by obtaining information from several independent sources such a difficulty might be minimized.

FAMILY HISTORY

State what relatives, if any, on either side of the family have suffered from any type of mental disorder, mental deficiency, epilepsy, or have been alcoholic, suicides, or before the courts for crime, or have been notoriously immoral. Mention all relatives of any degree falling into any of the above categories, giving their degree of kinship. Give diagnosis of the types of mental disorder when it is known.

The evaluation of answers to this item is difficult. Hard and fast rules cannot be given. Many individuals with a number of insane and criminal relatives are themselves perfectly normal. But heredity is a factor, though not a determining factor, in the development of insanity. The following suggestions may be helpful.

A postulant for a cloistered contemplative community should be rejected if there are any relatives at all within the first degree of kinship that have at any time been insane or have committed suicide.

An applicant for admission to a seminary or religious order for priests should, in general, be rejected if two or more relatives within the first degree of kinship have been insane or have committed suicide.

Postulants for active orders of nuns should have good evidence of personal mental stability if two or more relatives within the first degree of kinship have been insane.

A priest often lives alone and holds very serious responsibilities. Should he commence to develop mental abnormalities, the consequences are likely to be more serious than in the case of a member of a religious community. It is a matter for prudent consideration whether or not a religious community is willing to bear the possible burden of supporting a subject in an asylum for a considerable portion of his or her life.

It would often be a great pity if some postulants were refused because a religious community was over-timid about a family history of insanity.

Candidates whose family history is sprinkled with cases of insanity, alcoholism, suicide, criminality, etc. should show very strong evidence of personal stability before being admitted into any religious community. In general, they should be excluded from the priesthood.

Mention the age and cause of death of all deceased relatives, as far as these facts are known to you.

This question will bring out the fact of any rare hereditary or familial diseases, and its answer should be considered in the light of the candidate's own personal history.

PERSONAL HISTORY

Health

Name all the diseases from which you have suffered from infancy to the present.

Have you ever suffered from any venereal disease? If so, what?

Give your estimate of the number of days per year you have been physically incapacitated in the last five years.

What physical or mental symptoms are usually the cause of incapacitation?

Answers to these questions will throw a good deal of light on the candidate's physical fitness. A physician should be asked to give his opinion on the matter.

Have you ever had a nervous breakdown or been in a hospital for mental and nervous diseases?

The question arises: should one ever be admitted to the priesthood or a religious community who has suffered a mental break? Certainly not to a cloistered contemplative community. In general it is inadvisable to admit such persons to the priesthood or the religious life. However, there are episodic mental disorders of a toxic character, and psychogenic reactions to adolescent strain which clear with such complete insight that one may well hope for a stable mental life in the future. From the candidate's point of view, the religious life might be his best hope for mental stability in the future. The relative low incidence of mental disorder in the religious life shows that there is no great mental strain from the religious routine itself. From the standpoint of the religious community, such a candidate is a greater risk than one who had never suffered a mental break. In the last analysis, one cannot lay down an absolute rule to reject all such candidates without eliminating some who would be good, hard-working religious and condemning them to an unhappy life in the world.

The question is analogous to that of taking back into community life one who has recovered after a stay in an insane asylum. Such a religious, however, has rights and claims upon the community. As a child should not be refused reëntrance into the home after recovering from a mental disorder, neither should a professed religious be rejected by the community when he or she has recovered from a psychotic condition.

Many cases can be cited of priests and religious who have recovered from psychotic conditions and returned to a parish or a religious community to lead holy lives, fruitful in every good work.

CHARACTER

Intelligence

What has been the extent of his previous education?
  Grammar school: parochial? . . . . . *or public?* . . . . .
  What high school? . . . .
  What college? . . . .
  What university? . . . .
  What diplomas? . . . .
  What degrees (give years received)? . . . .
What was his usual standing in class?
  Below average? . . . *average?* . . . *above average?* . . .
  What grades has he repeated? . . . .
  Mention any major failure in college and state probable reason.

Did the candidate, after a successful career in school for some years, commence to fail and continue to do poor work for several years on up to the present?

An affirmative answer to this last question would indicate the onset of a praecox mental deterioration. A slump for a year or two followed by a pick-up and sustained good work for several years to the time of investigation would be a fairly common finding and would not indicate further deterioration. Any candidate should be put off for several years if he has shown signs of a recent serious slump in his intellectual powers. Such a one had best be rejected entirely for a contemplative cloistered community.

Some tests of cognitive ability should be given to every applicant for the priesthood or a religious community. A rough idea of his ability can be obtained from reliable answers to the above questions.

10% of the psychoses of priests who were in hospitals for mental disorder in 1935 were diagnosed as suffering from paranoia; but only 1.4% of the male patients admitted to the hospitals for mental disease in the United States in 1933 were diagnosed as suffering from paranoia and paranoid conditions.[1]

Evidently an undue proportion of individuals, who, to say the least, are paranoid personalities seek admission to the priesthood. Paranoia is a slowly developing mental disorder in which the dominant element is a delusional system of thought which remains well within the limits of possibility and in which hallucinations fail to make their appearance.

The result is that such individuals often present a very normal appearance. However, the following series of questions would tend to pick out the prepsychotic paranoid personality.

Do any of his ideas or his outlook on life seem to be peculiar and cranky?

Is he inclined to be suspicious of others?

Does he appear to others a kind of bizarre, strange type of personality?

In what way does he show an abnormal difference from the ordinary run of people?

Does he have good practical judgment, or is he visionary and ill-balanced in some field at least?

EMOTIONAL TRAITS

The shut-in type of personality

Does he mope by himself when treated unkindly?

Is he inclined to get on the outs and refuse to talk?

If things don't go his way, is he likely to say: what's the use of trying, and then give up and quit?

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[1] *Statistical Abstract of the United States.* 1935. Table 57, p. 72.

Does he show any tendency to sulk and pout when he does not have his own way or is reprimanded or scolded by another?

Can he take correction cheerfully and with no tendency to self-pity?

Sociability

Does he make friends easily?

Is he a good mixer?

Does he like to be with people constantly rather than alone by himself?

Has he a quick and lively sense of humor?

Is he affectionate or cold in his relations to others?

What does he do with his spare time? Does he prefer out-of-door sports and dances to indoor recreations and solitary occupations?

Other things being equal, the sociable individual is more likely to be mentally stable than a shut-in type of personality. One who is going to develop a catatonic praecox type of mental disorder will tend to definite, positive answers to the questions for the shut-in type of personality and negative answers for those under sociability. The shut-in are potential catatonics and the sociable are potential manics. We must remember, however, that a type of insanity is associated with a type of character. Perhaps all the world could be classified as catatonic or manic or mixed. We must have some type of character, just as we must be either fat or slim or more or less medium. The extreme types of character in our classification have a tendency to psychotic breaks and are doubtful material for the priesthood or religious life. Whenever the shut-in tendency or sociability is *associated with irritability,* the outlook is bad.

We will now give an outline of the prepsychotic character of a case of catatonic insanity, and after outlining the signs of irritability, will give the prepsychotic picture in a case of mania.

Mrs. X was a quiet, retiring woman of little education and probably of very mediocre mental ability prior to her psychosis. But she was reliable and trustworthy, and when she said she would do anything, she did it. Nor could she be easily turned aside from any good purpose she had undertaken. She kept a neat, clean home prior to the onset of her present illness.

A marked *shut-in type of reaction* was manifested in a variety of ways. If someone spoke to her sharply, she would go to a corner and crochet for hours and hours. She was easily offended and was often on the outs, refusing to talk to the one who hurt her feelings, and would sometimes stay on the outs for weeks at a time. Her sensitiveness was so marked that her husband and the family tried in every way to let her have her own way.

She was *definitely unsociable.* It was hard for her to make new friends. She was just the reverse of what one would term a good mixer; and seemed perfectly happy alone, never wanting anybody around. When company came, she became moody and would have nothing to say. As for ability to see the fun in any situation, it was entirely lacking. She had a cold, unaffectionate, distant type of disposition. Before her marriage she stayed at home, never going out to dances, and after marriage always found some housework to do rather than go anywhere with other members of the family.

There was some *irritability*. She became cross with her father and mother if they disturbed the neatness and good order of her house, about which she was very particular; but she got along fairly well with anyone except the immediate members of her family. She lost her temper fairly frequently, once a week or so, and when angry would talk in a loud and excited manner.

We need not go into further details in her character picture. The trend is very clear: the shut-in, irritable type of personality.

About eighteen months before I saw her the bank failed in which she had deposited all her money. Soon after this she commenced to neglect the house which she had previously kept so spotless and clean. She sat in a corner gazing idly into space. She ignored any question that might be asked or responded in an irritable manner or with silly and irrelevant words. She would, off and on, refuse to eat for a whole week or so at a time. She developed the delusion that her mother and sister were talking about her and stealing her money. Now and again she would look about in an anxious manner, saying, " There is someone in this room ". One night she became very much excited, rushed about the house screaming, making various accusations against the members of the family, and attacking them violently. She was taken to a sanatorium where her mental condition has grown steadily worse, and it seems that there is very little hope for her recovery.

Now let us place a hypothetical question.

Suppose it was found that an applicant for admission to a religious community was in the habit of getting on the outs at home and refusing to talk *for weeks* at a time, that she was so sensitive that everyone in the family tried to let her have her own way, that she became moody and would have nothing to say when a stranger came to the house, that she was fussy with other members of the family, losing her temper once a week or so, scolding and talking in a loud and angry manner.

Would it be wise to accept such a candidate, hoping that the novitiate would correct her faults of character? I would say definitely, no. Furthermore, should such a candidate be accepted, the eventual strain of the ordinary contacts of religious life would be very likely to make her a very difficult person to live with, even if it did not result in a serious mental break with the resultant financial burden on the community who would have to support her.

Unless one makes a special character study of all applicants, one will not discover various serious defects of personality, with the result that such individuals will disturb the peace of community life. Some will break under the burden of life's daily strain and the diocese or community will have to bear the burden of their support for the rest of the patients' lifetime.

Irritability

Is it hard for him to get along peaceably with other members of his family?

Does he have difficulties or quarrels with those outside the family?

What peace-disturbing tendencies have you noticed in him?

Is he so calm that nothing can make him lose his temper? Give examples of things that have made him angry.

How often does he lose his temper?

When angry, will he talk in a loud and angry manner?

Does he strike others when angry?

Irritability in an adult is a bad omen for religious or priestly life. A shut-in type of person who is gentle and kindly and seldom or never manifests any irritability may be quite a normal, stable type of human personality. Sociability, in itself, is a normal human trait. But, as we have pointed out, when a shut-in disposition is united with irritability, it points to catatonia, and when sociability is associated with bad temper, it points to mania. We have already given an example of a shut-in, irritable personality. Let us now exemplify the prepsychotic sociable, irritable type of character.

The patient we shall present was a nun of about forty years of age. During childhood she had suffered from no serious illnesses, the worst having been a severe tonsillitis. She finished the eighth grade when about fifteen years of age and then stayed at home or worked in a convent until she was twenty-one, when she was accepted at the novitiate as a postulant. After she had been about sixteen years in the convent, she was called home because of the severe illness of her mother who was thought to be dying. Her mother recovered, but the patient then suffered a bad attack of influenza, after which everything just seemed to leave her. She became sad and very much slowed in her movements, but manifested no tearfulness. She was so depressed that she could scarcely be persuaded to answer questions and was taken to a sanatorium, where she remained for about five months, leaving very much improved, but not cured. It took about a year and a half after returning to the convent for her to recover completely and be her former self. But about a year and a half later she commenced to feel tense. One of the sisters of the community died and in some way it seemed to affect her. She was very talkative at the funeral. She was excited in the classroom, and took the children for long walks way beyond bounds, having a special predilection for going to the graveyard. Her excitement increased and it became necessary once more for her to go to a sanatorium. Here she raved, smashed windows, threw dishes on the floor, screamed, roared with laughter and used language that would not be at all becoming in a convent.

Let us now have a look at some points in her prepsychotic character.

In her normal state she was a quiet, hardworking, reliable, efficient teacher of good average ability, fond of study and reading. She finished her high school and normal school work in the convent. She was kindly, friendly, sociable and well-liked. There was no tendency to self-isolation even as a child, but rather the reverse. She did not like to be alone.

She reacted excessively to emotional situations, and was given to outbursts of violent temper. As late as her eighteenth year she would throw things about and break dishes in her tantrums. Even as a nun she had her fits of temper, but they did not last long. In spite of the fact that she showed no tearfulness in her depression, tears often flowed in various little emotional situations in the convent. In general, she did not seem sad, but gay.

She was, however, exceedingly scrupulous. As she expressed it in her manic condition: "I am a natural born scrupulous character."

As we look back on the history of this patient, there are certain warning signals that stand out: irritability, tearfulness, scrupulosity in an extroverted personality. It would have been easy to predict that if a mental break would occur, it would be of the manic-depressive rather than the praecox type. Should such a character be excluded from the religious life in a teaching community? She has, no doubt, done far more good than necessary to counterbalance the trouble and expense she has caused by her psychotic episodes. It is for the community to decide whether or not they are willing to accept such a candidate. But it is only right that in accepting or rejecting, the community should take action in the light of a full knowledge of the character of the person accepted or rejected.

The second patient is a nun who entered the religious life when she was about twenty-eight years of age. Her first mental break occurred seven years later, and since then her life has been a series of manic outbreaks, except for one depression and the intervening periods approximating normal mental life.

The early character of this patient is very different from the outline given previously of the prepsychotic condition of a catatonic.

Before her first mental break she was a reliable, active woman, an entirely trustworthy individual on whom you could depend.

There was nothing peculiar and strange about her ideas to indicate an abnormal personality. She had sound, practical judgment. Though later on she developed some delusions during her mental breaks, one could not trace these to any cranky notions in early life.

She finished high school, always attaining very high academic standing, so we can say that her intellectual ability was probably above average.

She was never known to get on the outs and refuse to talk, or go off by herself when anyone treated her unkindly.

It was no trouble at all for her to make new friends, for as soon as she came into any group, she radiated cheerfulness and soon had everyone laughing and talking. She could not bear to be alone by herself, and was an athletic type of girl with a special liking for taking long hikes with her friends. In her relation to others she was kind and friendly. She wrote sweet, affectionate letters replete with phrases that indicated her own interior pious and religious attitude.

Irritability was her dominant failing. On account of this she often had rather stormy episodes with members of her own family, with friends, acquaintances and all manner of people with whom she came in contact. In community life it was soon recognized that you had to handle her with kid gloves.

She caused so much trouble that superiors let her have her own way as far as possible. When angry, she would do a lot of loud and excited talking, throw a book across the room or smash a dish on the floor. But she never hit anyone except in her definitely maniacal states.

In general, she was a loud-talking, loud-laughing, happy, affectionate individual who was much loved by many friends that could not understand how one who seemed in many ways so deeply religious and so efficient in her work could be subject to such uncontrollable outbreaks of temper and such violent tantrums.

One should look upon a violent, uncontrollable temper as sufficient reason for refusing one entrance to the religious life or to the priesthood. Such individuals may well be headed for the manic type of manic-depressive insanity. Even though they should never suffer a mental break, they are likely to be troublesome members of a religious community, and as parish priests they will have all manner of difficulties with the members of their congregation.

Anxiety

- *Is he scrupulous?*
- *Is confession a matter of considerable difficulty?*
- *Does he have a tendency to worry?*
- *Have you ever known him to pace the floor or wring his hands in a state of acute anxiety?*
- *Does he go about talking to others of his worries and troubles?*
- *Does he lie awake at night thinking of his troubles?*

Tearfulness and Sadness

- *Does he cry easily?*
- *How often have you seen him in a crying spell?*
- *Does he have spells of the blues?*
  - *How often do they come?*
  - *How long do they last?*
  - *Do they ever incapacitate him for ordinary duties?*
- *Is he sunny and good-natured most of the time?*

Let us now present a case of anxious depression.

The patient is a middle-aged woman who suffered a mental break due to worries about money in the recent financial depression. She commenced to pace the floor, wring her hands, moan, sob out loud and complain of the base, unworthy life she had led, though, as a matter of fact, she had been a highly respectable, hardworking woman. Her constant moaning and sobbing made life so unbearable for those around her that she had to be taken to a mental hospital.

Her prepsychotic character prophesied in many points the form of her psychosis.

She had been a woman of character and responsibility, holding a position of some importance as a government employee. She was intelligent, reliable, trustworthy, but not a person who liked to study and read serious works. Her reading did not extend beyond the newspapers. In school she did little more than average work. She finished the eighth grade, but never went to high school.

She was never a person to get on the outs and refuse to talk, though at times she got a bit pouty when someone spoke to her sharply. She was not a good mixer, finding it a bit difficult to pick up and make new friends. Still, she did not like to be left alone to herself, and always sought the companionship of her sister. She had a poor sense of humor and was more cold than affectionate in her general disposition.

It is said that where she worked she was not the easiest person in the world to get along with; and at home she often had difficulties with various members of the family. She would show her temper very decidedly several times a month, " saying the meanest things she could put a tongue to " in a loud and excited voice, but would not strike anyone in her anger.

She was not of a happy disposition; in fact, she never seemed at any time to be really very happy. There was a tendency to cry when things displeased her.

Scrupulosity and anxiety about all manner of things were her outstanding characteristics. Confession was always a torment. She seemed all her life to do nothing but worry, nor could she keep her worries to herself, but had a drive to go around telling everybody about her troubles.

There were certain outstanding traits in this individual which pointed to her future mental break and which, had it not occurred, would make her, nevertheless, an undesirable member of any social group: a gloomy disposition, irritability and talkative, complaining anxiety.

The above or similar questions might easily be put together in a little booklet. Such a booklet should be given: a) to the applicant to fill out himself; b) to a member of the family; c) to a parish priest or someone outside the family who might give a more unbiased report. On the basis of a study of the three booklets, one would know very well the type of person applying for admission to the priesthood or the religious life. In this way the incidence of insanity in priests and religious might be made even lower than it now is.

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VOTIVE LIGHTS

THERE ARE VERY FEW, if any, manifestations of religion that remain always free from any abuse, whether through the approach to the one extreme or the other. Superstition is an evil that very easily intrudes itself into the religious life of an individual, or that which appears at least to pass for such. Very easily does the human soul, even when it believes it is turning to, and is perhaps actually united unto God, become guilty of various superstitious excesses. This without any question is due to the fact that the errant one does not sufficiently realize that prayer, which is the essence of all approach to God, must be and can only be a lifting up of the heart to God. When, therefore, some motive is in possession that exercises upon a soul greater weight than Almighty God, there may externally appear to be a deep-seated and resigned devotion to and absorption in the Eternal Father, while inwardly there is an attempt, coupled even with the most presumptuous assurance, to bend a mythical wonder-worker to one's own sweet will. Such superstition may be, and perhaps generally is, due to what we may term over-weening ignorance. Thus one will in the midst of a thunderstorm, an earthquake, or some other similar awe-inspiring phenomenon of nature, light what is called a blessed candle. If this act is motivated by a spirit of union with God, and complete dependence on Him, of resignation to His holy will, with, let us say, an underlying current of petitional and propitiatory prayer, assuredly the burning of the candle becomes, as it were, a holocaust, a sacrifice offered to God by an understanding heart, and therefore one that is pleasing to the Creator. If, on the other hand, there is attached to the act of burning the candle a belief in some magic power therein, whereby " per se " dire consequences of an evil life may be averted, or the power of God, as it were, twisted to one's own will, if one looks upon the burning candle as in some sense an automatic lightning rod, spiritual or otherwise, then what outwardly appears to be a prayer to God is objectively an insult, and subjectively, and perhaps chiefly so, the manifestation of ignorance, weakness and superstition. It testifies, if you will, to the presence of a certain spirit of devotion, but a spirit that is twisted and distorted.

Unfortunately, ignorance and superstition are not the only ways in which devotion to Almighty God are twisted out of all semblance to their veritable reality. Other motives have from the very beginning intruded themselves into the sanctuary and have laid loathsome hands upon things most sacred in use and consecration. Ambition, envy, greed and all the endless troop of human frailties that poured forth from the Pandora box of the fall of our first parents, raise their ugly heads too often to tarnish and destroy the offering that man would lay before the throne of God. Cain's sacrifice was tinged with the ugly hue of envy and worm-eaten by the consuming power of fratricidal hatred. Elymas, the magician, would become a Christian for no other all-absorbing reason than that he might exercise that miraculous power, which to him was but a new and more potent magic, which St. Paul had been by God endowed with. The two sons of Heli, yielding to what had become with them overpowering greed, withdrew from the sacrifice offered to God the choicest pieces of the offering. Here, too, even lust flaunted itself at the very gates of the sanctuary, for the two young men, the sons of Heli, as Sacred Scripture tells us (1 Kings), sinned with women before the gates of the temple.

Greed flaunted itself as well in the sanctuary of the new law. One need not dilate at length upon the abuses which thus crept in. The so-called multiple Mass, whereby a priest would perform an incredible number of times the beginnings of the Mass, only finally to proceed to the consummation of the Holy Sacrifice, after he had gained for himself a number of stipends equaling the number of his performances, constituted an abomination which one may say is without parallel.

Again, it appears that even if none of the grosser forms of human weaknesses obtrude themselves upon our consciousness, a failure to recognize true values may, and often does, occur. Devotions which are in themselves but aids to that ultimate union with God, which is the end of life, even here upon earth assume on occasion such proportions that they are seen almost as an end in themselves. Undoubtedly there was something of this thought in the mind of Christ when He excoriated the Pharisees for their undue attention to the minor and the outward details of the law, ignoring, and perhaps by the passage of time no longer even knowing of, the whited sepulchre that rotted within. They bound phylacteries to their foreheads. They placed unsupportable burdens upon their people, exacted tithes, honored God with their lips and banished God from their hearts, or more properly speaking, refused Him entrance therein. Not so obvious, perhaps, and surely not so striking, are what we may more charitably designate the foibles of many devoted men and women of today. However, if prayer is but an unintelligible, and therefore unintelligent, mumbling of words, and if devotions degenerate into a hurrying from statue-shrine to statue about the parish church, with, as so often happens, never even a genuflection to the King of Kings enshrined upon His tabernacle throne, then we have repeated the same age-long phenomenon of preöccupation with non-essentials to the exclusion or the ignoring of that which alone has lasting weight and value.

The use of votive lights all too easily lends itself to the propagation of superstition and greed. Probably we too easily believe that our people are immune to any encroachment of superstition into their spiritual life—possibly pastors are loath to speak of superstition in connexion with votive lights lest perhaps receipts decrease. In any case it would be interesting, were it only possible, to know how often there has been in this country a sermon preached against superstition in the use of votive lights and other similar devotional adjuncts of Catholic Faith and practice. We possibly too easily assume from the usual treatment in our theological treatises that the chief and the most dangerous manifestation of superstition is through the grosser forms thereof. When a recrudescence of devotion to the ouija board sweeps the country, few pastors, I imagine, are derelict in warning their flocks against the dangers, whether publicly or privately. Similarly all the watchmen on the tower are alert to guard the flock against the dangers of fortune-telling, and all the other tamperings with the veil that Almighty God holds between us and the future. "Catch me the little foxes that destroy the vines" (Cant. 2:15), is the Old Testament common sense warning to us that the viler and grosser manifestations in a sense carry with them their own warning against themselves. The insidious "little foxes" can squirm their way unnoticed through the vines of spiritual life and destroy the vineyard almost unnoticed. Vigilance here is almost more necessarily indicated than when there is question of what seems the more dangerous and what is undoubtedly the more spectacular. It would appear no waste of time periodically to call to the attention of the faithful the motives and the methods which should actuate them in their use of that particular devotion—the votive light—that the little fox of superstition might not unnoticed enter in.

Perhaps this predicates or pre-supposes a rather heroic spirit of self-sacrifice when we remember the temptations that can appeal under the various guises of prudence and proper pastoral management, to warn one not to endanger a trustworthy and unfailing source of revenue. The votive light stand without any question does at times overshadow all else in the church. Instances assuredly are known to anyone who has been able to observe the results of even short and by no means extensive excursions from the confines of his own field of labor. Fortunate indeed is he who has never stumbled into the rather Stygian precincts of a shrine-dotted church where the ill-smelling smoke of stearine candles and the prevalent dripping dirt and the confused rushing hither and yon of devotees call to man to rush into the open for a breath of air and to God for vengeance. Here one may picture the rivalry with which, let us say, the Standard Oil and other big companies, vie for the contract of supplying the holocausts for God. Some even debate whether the profits on lights should go to God or man (Cf. AER, Vol. 69, page 562). Again there come before us the innumerable advertisements of various religious organizations who promise " to burn lights " upon receipt of stipulated or hoped for sums. Behind it all we are vividly reminded of the, perhaps unnecessarily, sarcastic retreat master who informed his sacerdotal retreatants that, knowing their devotion to votive lights, he had had a stand prepared for them so that they might patronize it during the retreat.

If superstition and greed can flourish amidst the normal use of the common votive stand, what shall we say of the so-called " electric light votive stand "? Consider the text of the following advertisement:

> "No ugly, mussy, dirty votive stand. Clean. No burnt matches or tapers. No smoke. No grease. No replacing of glasses.
>
> "For every light that is lit you receive ten cents. Slots can only receive a dime.
>
> "On days when you usually have not enough to accommodate you may at intervals between masses, devotions or noon and evening hours, switch off all lights and the stand is ready for additional offerings."

Can anyone contend that here we have not the absolute nadir of all that is unliturgical and undevotional, masquerading in the guise of that which is supposed to be a sacrifice and a holocaust pleasing unto God. It is perhaps a digression to pay our respects to the companion piece of this prayer machine—a sanctuary lamp stand loaded with an electric light " glowing " from concealing leaves about the stem. Perhaps the most lurid toy in this category is the grandiose so-called crib that one may see in a certain church in a large city of France during the Christmas season. A side chapel is set up somewhat on the order of a country fair; glass enclosed in front to keep out the hoi polloi; the streets of Bethlehem stretch back into the perspective distance along the little houses and inns to the background of the Christmas stable cave. A convenient slot at the chapel altar rail receives its proper coin and lights of variegated colors flash on and glow and change, and finally disappear, while the children loudly cry for a repetition of the sight. None can question that the ugly contraption is as profitable as a midway concession. It is most difficult to conceive in what manner religion is served and God is honored in this way.

One may easily understand, therefore, why in the Eternal City the Cardinal Vicar saw fit a few years ago to proclaim an absolute ban against all so-called votive stands. Conditions in Rome in no way differed essentially from those which obtain in other countries. The votive lights, it is true, were rather high tapering and generally slender candles, instead of the small glass contained votive lights to which we are accustomed. Drooping over in the intense heat of other nearby candles they would usually present a most undevotional and woebegone appearance. The smoke and dirt and stench made the observer cry for relief;

the profit motive made any extended campaign of reform rather unlikely; an admixture of superstition undoubtedly was present. The Cardinal Vicar most wisely solved the problem by issuing instructions that the people should be encouraged to offer candles for use upon the altar at Mass and for other functions, while at the same time he divorced the sale of these candles from the church administration.

It is probably true that generally speaking throughout our country the evils that may attach themselves to the use of votive lights have not become so widespread that a complete ban upon their use is at this time indicated. However, it would appear profitable to recall some of the basic ideas that underlie the devotion and justify it as something that truly honors God. Assuredly the origin of votive lights is to be found in the idea of sacrifice which is in effect universal. Among the ancient pagans, the Greeks, the Phenicians, the Latins, for example, and of course, among the Jews, the idea of sacrifice is found throughout extant literature. Even among present-day savage tribes that same idea is also to be observed, betokening without question a tradition that has come down through the ages. Without going into a technical discussion of this idea of sacrifice, it may suffice to say that behind it there is always the idea of offering unto God, no matter by what name He is known, something, some material gift in token of our dependence upon Him, our Creator and the Giver of all good gifts. Crudely, perhaps, but with true symbolism, the idea of sacrifice includes that of consumption in some manner or other as a sign that the offering has been so far as possible returned to God by withdrawing it from the use of man. Thus does the savage, for example, in some sections cast out and destroy a portion of the wild honey which he discovers in a tree before he gathers the supply for himself and his family's needs. Thus did the old Jewish sacrifices and their holocausts signify dependence and devotion. Because, too, the sons of Heli withdrew from God a portion of the sacrifice they merited the severe punishment which was meted out to them.

Unquestionably if this idea of sacrifice, and as it were holocaust, is retained in the present-day devotion of the use of the votive light, there is very little room for the obtrusion of superstition. The profit motive is another thing. One may indeed argue that the contribution of a dime or of some other sum on the part of a faithful devotee is in itself a sacrifice, and therefore the one who makes the contribution has sufficiently symbolized his dependence upon God and his attitude of prayer and devotion. One might concede this, and yet not improperly hold that at least it would be better, possibly even just as profitable, and assuredly more spiritually acceptable to God, if the idea of the true consumptive sacrifice retained today its original God-given guise. To support one's pastor is a command of the Church, and in various ways, according to the ingenuity and prudence of the individual pastor, the faithful may be led to a generous fulfillment of this command. May we not truthfully admit that if we strive to foster at least one devotion in which all sacrifice is entirely for God, untainted with any admixture of the profit motive, a unique blessing will accrue which otherwise one can hardly picture as resting upon our pastoral work.

EPISCOPUS.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE BAPTISM OF DESIRE.

To the Editor, THE ECCLESIASTICAL REVIEW.

If I do not mistake Noldin's doctrine on this subject it is: " Actus perfectae caritatis vel perfectae contritionis ideo dicitur votum Baptismi quia in hoc actu continetur voluntas faciendi omnia quae Deus praecipit, inter alia suscipiendi Baptismum aquae."

Lehmkuhl says: (de Baptismo, Cap. 1): " Actus perfectae caritatis id semper operatur ut gratiam sanctificantem divinumque amorem conciliet; quare dubium minime est quin ii qui baptizari non possint, etiam sine Baptismo salvari possint per actum perfectae caritatis et contritionis. Quoniam autem ille actus perfectae caritatis et contritionis a Deo acceptatur ut relatus ad sacramentum Baptismi, quod, si fieri potest postea suscipiendum est, ille actus tunc vocatur Baptismus Flaminis, i. e. Spiritus Sancti."

The *New Catholic Dictionary* says: " Baptism of desire (*flaminis*) presupposes perfect charity or love of God (therefore implicitly the desire for the sacrament)." The *Catholic Encyclopedia* is equally clear. I know no theologian of repute who attempts to explain the Baptism of Desire without insisting very explicitly on the act of perfect charity or contrition. Clearly, to them this act of charity or contrition is the thing, the required desire of Baptism being necessarily implied in this. Nowhere do I find a hint that there exists any difference of opinion in the matter. Nor have I ever heard anyone suggest that this act of perfect charity, or contrition is implied in the desire of Baptism.

When now I look at our text book of religion, the Baltimore Catechism, I read: " The Baptism of desire is the ardent wish to receive Baptism and to do all that God has ordained for our salvation ". Here the desire of Baptism is the thing. Of an act of perfect charity or contrition, not a hint.

Last October, criticism of this statement was made to the proper authorities; it was even suggested that as it stands it is simply false. (It has stood in this Catechism for—how many?—years.)

We now have in our hands the " First draft of a study of the Baltimore Catechism prepared by committees of theologians, etc." Here we read: " An unbaptized person receives the Baptism of desire when he loves God above all things and desires to do all things necessary for his salvation." Again the act of perfect charity or contrition is not mentioned. Surely that our love for God is " super omnia " does not distinguish it as *perfect* charity.

The explanation of the Baptism of desire of the Baltimore Catechism appears not infrequently in " Question Boxes ".

What *is* the explanation of this discrepancy between our established theological authorities and our Catechism for the people?

Incidentally, in your July number, " Infants who die without Baptism ", p. 38, I read: " An adult who cannot receive the sacrament of Baptism can correspond with an actual grace that God will send him, thus enabling him to desire Baptism at least implicitly and so be saved." And in the August number, p. 158: " Adults may desire to receive Baptism, at least implicitly, and since God rejects no one who comes to Him, they may be saved in virtue of this Baptism of desire."

It has been my understanding of Catholic doctrine that outside the reception of a sacrament even the most explicit and ardent desire of a sacrament will not justify a man without an act of perfect charity or perfect contrition. If I am in error about this I shall be sincerely glad to be set right. If not, may I suggest that the REVIEW would do a notable service to the cause of religion if you could contribute to bring about that the true Catholic doctrine be placed before our people in clear and unmistakable language.

EDWARD MITSCH

Reply.

There really does not seem to be any " discrepancy between our theological authorities and our Catechism for the people ".

Only the baptism of water may be called the sacrament of Baptism. The baptism of desire (*flaminis*), also called the baptism of penance (*poenitentiae*) by St. Thomas, is nothing else than an act of perfect charity or contrition which necessarily, because it is perfect, contains at least implicitly the desire for the sacrament of Baptism. This act of perfect charity is not any act of the love of God above all things, but it is essentially the love of friendship—*amor amicitiae*—and as such it presupposes faith and hope. It is evident that such an act of love of God always implies a desire to do all that He wills to be done for salvation. In this way it contains the desire to receive the sacrament of Baptism even though the one who makes such an act does not explicitly advert to it.

Likewise the desire for the sacrament of Baptism that is required for justification is not any desire at all for the sacrament, but, as St. Thomas teaches, only that which proceeds from faith operating through love. It is through and because of this faith and love motivating the desire that God justifies. This is the desire for Baptism that catechumens are presumed to have when they die before receiving the sacrament itself. Hence it is just as true to say that this desire for Baptism must proceed from perfect love as it is to say that perfect love always contains the desire for Baptism. If the desire for Baptism is not founded on faith and love, then it is not the kind of desire that suffices for justification.

The Baltimore Catechism therefore takes it for granted that the Baptism of desire is motivated by faith and perfect charity or—what amounts to the same thing—perfect contrition. It speaks of it as an " ardent wish to receive Baptism and to do all that God has ordained for our salvation ". How could the wish be ardent and, above all, how could it be directed to the doing of all that God has ordained for our salvation, unless it proceeded from faith operating through love? Likewise in the draft of the revised Catechism: an unbaptized person could not love God above all things and at the same time desire to do all that is necessary for his salvation, unless the motive of faith and love were present. To speak of the one implies the other.

Finally, it is not altogether accurate to say that " outside the reception of a sacrament even the most explicit and ardent desire of a sacrament will not justify a man without an act of perfect charity or perfect contrition ". Apart from the special case of martyrdom, this is true enough, understanding it in the sense just explained; namely, the desire must be motivated by faith and love or contrition. In martyrdom however this is not the case. An adult who receives the baptism of blood is justified without the sacrament and even without perfect love or contrition and accordingly without the implicit desire of the sacrament, that is bound up essentially with perfect love or contrition. All that is required is attrition. If perfect love or contrition were required, or if it is present, then it is that and not martyrdom that justifies him. In the case of an infant who is martyred, no act of love, contrition or even attrition is required, since he is incapable of making it. He has no *obex* to remove by attrition, as the adult has, and his justification follows once the conditions necessary for the cause of the death are fulfilled.

For further reading consult St. Thomas, *Sum. Theol.,* p. 3, q. 66, a. 11; and q. 68, a. 2; Billot, *De Sacramentis,* 1, Thesis 24 (p. 240, ed. 7).

COMMUNION BEFORE MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In some places, certain of the faithful, mostly sisters, insist upon going to Communion quite a while or just before Mass. After some reading and consideration the writer has come to the conclusion that as practised at present Communion before Mass has as a rule no real justification. It is in fact a custom more hurtful than beneficial on the whole to most of the recipients and to others and is not in keeping with the spirit of the Church.

Communion before Mass suggests just a little touch of arrogance, a little exaltation of my doings with Christ—my way is privileged, a little whiff of singularity, a hint that the time of my Communion though exceptional is of such importance as to merit an exception. This exception does not exhale any fragrance of humility. Often has the tone been noticed: " Oh, *we* go before Mass." Without exaggeration and to put it mildly there is danger at least of some spiritual pride in the practice, even if it is a collective act. The case of those who can come before but cannot remain for Mass is excluded, as certainly they can laudably be given Communion.

Individualism is said to be one of the dangers of the day and Communion before Mass fosters it. To disrupt the settled order of the Mass or Communion appears like taking a liberty, and the liberty is taken to gratify an individual's or a community's idea of what is better, though it runs counter to the custom of the ages. Later on we may see it is against something more serious than a custom.

If the Holy Eucharist is the social bond of Christians, why dissociate yourself from the body of the faithful at the very moment when you should take an intimate part in its highest official act of worship? Why put the individual angle above the common law of the Church? Mere personal devotion is scarcely a reason sufficient to justify an unsocial breach in the regular normal order of the Mass.

The Mass is the thing. It is man's greatest act of worship. It is surrounded and guarded by the enactments and directions of Mother Church drawn up with the greatest care. The Mass is the one great act and even missing Communion or going to Communion outside of Mass is a certain deordination in itself and this, oddly enough, in the latter case arises from an idea of respect or of love toward our Lord and a desire to benefit by His coming. The unity of the great act is broken and it is under the circumstances never just the same.

It is not only a certain deordination in the sacrificial act itself, but it actually lessens the dignity of this supreme act because the Communion before Mass tends to make the sacrifice look like an appanage to an act of private devotion. The Mass becomes a provider of consecrated hosts. It is also abnormal as against the normal, and abnormal because in appearance anyhow it exalts a personal act of devotion above the Church's act of sacrifice. With the Church the Mass is the thing and Mass includes Communion. With some the Communion is the thing and the Mass is useful, as it provides particles or time for thanksgiving after their reception of our Lord. If this view were put point-blank to them they would be startled and deny it, but there it is though unconsciously and it begets a state of mind expressed by the unspoken thought: "Well, I have received Holy Communion and that's the main thing." Communion has become an end in itself. The Mass as a sacrifice grows dim or partially forgotten.

What is the driving cause of Communion before Mass? It is an over-emphasis of the need or duty or advisability of a lengthy thanksgiving after receiving. The stress laid upon the giving, or length of time of thanks oddly enough tends to lessen the number of Communions. To those who observe there is no need to labor this point. The craving for a long giving of thanks may spring from a generous heart or at least partly from a too big idea of ourselves and our share in the act. After all, once you have Him, let Him act on your soul. The example of St. Francis de Sales, sometimes invoked as an excuse according to a somewhat unamiable habit of ours, can be lawfully recalled here to lessen the fear of want of respect in a short thanksgiving.

We can look at this from another point. Prayers in public and, much more, at Mass are holier by reason of the sacrificial act and the sacrament, somewhat like prayers as a part of Penance. The persuasive example of the sisters going to Communion morning after morning is lost in many places by the pre-Mass Communion. More than once the remark has been heard, "Daily Communion is so good, why do not the sisters practise it?"

In practice to appear a few moments before Mass and to disappear immediately after is not so good. In the long run and in a way not easily defined it is not productive of good effect, but more or less of the opposite. There is a dissociation of the two—Communion and Mass—and the putting of them in contrast or weighing them. The evil tendency of this practice is revealed if you ask some the question: "If you should have to choose one morning between the two, which would you select?" generally the answer comes promptly, "Holy Communion."

This is also shown by the fact that in places the priest has to remind the people to follow the Mass till it is finished, because after Communion some pay no attention to aught but their thanksgiving, remaining on their knees during a Missa Cantata even at the last gospel, thus manifesting singularity and a certain indifference to the conclusion of the Mass.

Yet on reflexion is it not certain that assistance at Mass is objectively more meritorious than Holy Communion, as the Mass is man's highest act of worship? The Mass is always a public and official act of worship of and for the faithful in general, whereas Communion, apart from the Mass, is a private act of devotion, an individual transaction. This view is strengthened, if the consecration of both species constitutes the essence of the sacrifice, as then the Communion even of the celebrant is not of the essence but of the integrity of the Mass.

In a recent article an author asserts positively that one of the greatest hindrances to the progress of the liturgical movement is that many sisters fail to get a basic understanding of the Mass because they receive Holy Communion outside of Mass almost the year round. In one parish, on the ground of convenience or quasi-necessity a class was put at the hour of the school Mass and the alternative offered the pupils was to give up Mass or go to an earlier one. Here was an act that would influence these young people in their judgment of the relative importance of class and Mass and it might exert a harmful effect on their whole evaluation of spiritual things. Those responsible for this were ardent defenders of Communion before Mass.

Communion before Mass as such is an exception. The Church wishes to keep it where Christ placed it. In her rubrics the Communion of the people ought to follow that of the celebrating priest, since the prayer immediately after Communion, unlike the other prayers before and later, is not for the priest alone but for the other communicants as well. The exception tends to become the rule. In vacation days Communion before Mass has been freely demanded for the sake of convenience.

If the plea is that our rule demands a specified time of thanksgiving, the rule is good, but like the traditions of the Jews it should not lead to the transgression of the normal rule of Communion at Mass. So also the plea: " My devotion is not satisfied with a short act of thanks," recalls the fasts that were not so pleasing to the Almighty on account of self-will. A longer act could be made later in the day. The after Mass prayers appointed officially for the celebrant are not very long, but others are suggested to be said when convenient. A more childlike faith and a less reasoned out obedience to the will of the

Church would be a good thing to-day when among the lay people who aspire to a more spiritual life independence of thought ventures on sacred ground; and among religious, when in some instances the possession of degrees and longer hours of study and exaltation of human learning tend to beget a certain self-reliance on one's own judgment beyond what is normal among those bound by vows to follow more wholeheartedly the humility of the Mother and the obedience of the Son.

Better to receive at Mass, even if some have to hurry away right after the Mass. To communicate before Mass lessens the dignity of the Mass and lowers it in the estimation of the people. This becomes more marked when, as sometimes it happens, no one approaches the rail at all during the Mass. The Mass ceases to be the one great common act of worship. People tend to lose their awe and veneration for it as sublime and unique in itself. In a word, it leads to a certain dethronement of the Mass.

In *Man the Unknown* Alexis Carrel states that a period of thirty or forty years or longer may be necessary to see the effect of some change in our ordinary habits of life, food or clothing. This seems also true of changes in religious or parish practices and of some new and of some fairly old customs connected with churchgoing. There are several undesirable things showing their heads and we may be sure that their origin was in some customs apparently good and not at all evil-looking which are now however gradually bearing evil fruit.

E. P. GRAHAM

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THE SACRIFICE OF CALVARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

I must thank Father Connell, C.SS.R., and yourself for friendly remarks about writings of mine in THE ECCLESIASTICAL REVIEW for September, 1936. I have no desire to differ from him in anything that he has written, but I should like to make clear a point about my view of the sacrifice of Calvary which Father McHugh, O.P., in his article in the *Clergy Review* for March, 1936, may not perhaps have perfectly understood. It was not a series of " heavenly acts," but merely the continuance of the inward Calvary offering that I was supposing to per-severe in heaven, and I base this view like Dr. Miller, on Heb. 8:1-3, which I venture to reproduce from the Westminster Version:

> Now to crown what we have said: such a High Priest we have, who hath taken his seat at the right hand of the throne of Majesty in heaven as priestly servant of the sanctuary, and of the true tabernacle, which the Lord, and not man, hath set up.
>
> For every High Priest is appointed to offer gifts and sacrifices; hence this one also must have something to offer. Now if he were on earth he would not be a priest, since there are already men to offer gifts according to the law. . . .

Canon Boylan's note runs as follows:

> Christ, like every other High Priest, has to offer gifts and sacrifices. This He cannot do in the earthly Sanctuary (Tabernacle, or Temple), since there the legally appointed priests have that duty. As a High Priest, therefore, He must serve in heaven. That which He brings for offering is Himself (9: 14) . . .

With what Father McHugh writes on his own account I have no quarrel. I only wonder whether St. Thomas's doctrine is not a little bit more elusive than he realizes; we do not find any very clear statement that the Mass is a sacrifice in the strict sense where we might most expect it.

Since Father Connell has also mentioned that, in vol. I of the *Manuel d'Etudes Bibliques*, a view of inspiration is put forward differing from that which I had expounded in *Verbum Domini*, I may be allowed to mention that I reviewed this volume in the *Month* for April, 1936.

C. Lattey, S.J.

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I TALKED WITH SAINT BERNARD!

St. Bernard walked in on me last night. A startling visit to put it mildly. Did he offer any explanation? He did not. Very abruptly, he seated himself in one of my easy chairs. Very abruptly, he thus opened the conversation:

"I thought you boasted that this was a practical age. Personally, I don't think so."

Can you blame me for being a bit dazed? But the saint didn't evince any sympathy. As I stared at him, he leaned toward my desk, dealt it a fearful thump:

" Don't gawk! Talk! "

A sort of paralysis crawled over me. I knew it was the saint of Clairvaux; yet, certainly in his manner was not much of the Doctor Mellifluus. Slowly, however, the recollection seeped through me that this man, besides being a composer of honeyed hymns, had been a crusader, a reformer, a scorcher of tyrants, a champion of the poor. But I couldn't speak.

He glared at me, rose, stretched gnarled hands on the desk.

" In my day, young fellow, when trouble was brewing, we first got clear ideas on the nature of the trouble; then we figured out what we wanted; the next step was NOT to fall into a trance, but to make definite, DEFINITE plans I say, how to get what we wanted. Action, young man, followed! "

" What—, what do you mean? " My voice sounded boneless.

" What do I mean? I'll tell you what I mean! What did you tell your Holy Name society tonight? "

" Why, I spoke on Communism. I told the men it was a menace, swinging over our heads like the sword of Damocles. I told them that the Gospel of Christ was our holy armor." I felt rather proud of myself. My visitor snuffed out that sensation immediately.

" Wonderful! " He gave each syllable of the word a razor edge. " Do they know what Communism is? Have you yourself ever taken the trouble to study its philosophy? To you, isn't it merely a hideous, but hazy, red dragon? "

Saint or no saint, I resented that. The implied insult loosed my tongue. I waxed eloquent on capitalistic oppression of the nineteenth century; drew a picture of Karl Marx; sped, streamline fashion, through his interpretation of history, his gospel of class war, hate, and opposition to religion; rambled on to his goal of proletarian rule; ran down the alleged success of the system; flattened against a stone wall the hypocritical bureaucrats of Moscow.

" Good! " said the saint. " Why don't you tell your people that? "

" Because they wouldn't understand it," I replied shortly. An unhappy statement.

"Have you ever read Karl Marx?" he asked ominously.

"No," I answered, with sensations of an unripe persimmon in my mouth.

"Then read him," he snapped. "If his disciples could render digestible that tough lump of metaphysics, you can do likewise, providing too a digestible antidote."

My visitor paused a moment, staring into space. Finally he spoke.

"I haven't gone to the trouble of coming here merely to talk Communism with you. I grant that you have a fair idea of what it is. I have come, rather, to give you a little lecture on its antidote."

"I'm listening," said I humbly.

"You Americans," he resumed, "are cant-singers. You're non-thinking, non-original parrots. One of your so-called comic artists will coin a bright phrase; you pick it up, use it and use it until the very skin is worn off it. While you use it, your eyes sparkle, you chuckle complacently, you pose as though tribute is owed you for your cleverness.

"This," he went on, "is only one symptom. One of your politicians will use, we will say, the term 'rugged individualism'. You repeat it to yourself; you roll it around your tongue; you like its taste. Then, on any provocation at all, you will find place for it in every sentence you utter. You say it with the air that your use of it stamps you as an economist. Bah!"

I could think of no better rejoinder than an anemic "yes!" I didn't know to what he was leading My uncertainty was shortlived.

"You priests of today," he said in a voice little above a whisper, "read or hear somewhere that the Catholic economic program will save the world. You preach this from your pupits, you howl it at your meetings, you repeat it in your diocesan papers. You're very smug about it too. You congratulate yourselves that your duty is done." The saint made the circuit of the room twice, paused in front of my chair, pointed a finger at my face: "And you, you self-satisfied wind-bag, you don't even know what the Church's economic program is, or even if she has one!"

Another insult! "If you weren't a saint," I muttered, "I'd—." But I restrained myself. I would defeat him not with fists, but with facts. I almost shouted:

"Of course, I know what the Church's program is! Don't you think I've ever read the encyclicals? What about the living wage—not only the individual living wage but the family living wage? What about better and more just distribution of property? What about rescuing the workman from slavish dependence? What about obtaining him better working conditions? What about securing him time to care for his spiritual needs?" That would hold the worthy saint!

But it didn't. I never thought a saint could smile so sardonically.

"Really, a very bright young man! But I'm afraid you miss the point. I didn't ask for the goal; I asked for the means of arriving at the goal. The Popes in describing this goal were simply impressing, putting into capital letters, you might say, what every rational workman already knew and wanted."

I cut in sharply:

"The Popes have done much more than that. They have mentioned means: vocational groups, for instance."

"What is a vocational group?" he shot back.

"Why, in this country, I'd say they are the unions."

"Good! Just the other day, I called on one of your colleagues who thought by vocational group the Pope meant some new kind of club or society."

"Then," I continued, "the Popes have favored governmental intervention." There was then, a grunt of impatience.

"My dear Father," he growled, "the Popes are enunciating principles; principles that would hold in Jugo-Slavia and in Pategonia. They are merely the groundwork. But the Popes didn't, they couldn't, furnish rules. And rules, young man, are what you in your learned way would call 'specific adaptations of principles'. Rules are what we want. And what do you do? You shout principles at the people! More inane than that, you scream out nicely rounded generalities that I wouldn't dignify with the name of platitudes. Last night in your talk, for instance, you repeated in ten different ways: 'The Gospel of Christ is our only armor against Communism!' Your tirade to-night was about as sensible as handing an unshelled cocoanut to a hungry, toddling child. Equally helpful was your having the society endorse the proposition that they would abide by the Christian economic program! Bah!"

I felt like St. Paul sitting on the hard pavement outside the city of Damascus.

" Well, what would you have me do? "

" Have you do? Great Scott! Why, get practical, man! Get concrete! Let's have something specific! Instead of waving your arms and shouting to the workman that the Gospel is our panacea, that the capitalists and money titans are greedy—a fact which experience and the Communist rabble-rousers have already taught them well—why not do something about it, something practical? "

" Oh, I say now, St. Bernard, that—— " He went on, disregarding my interruption:

" What about the unions? Are you for or against them? What about government intervention? Do you howl that you are being regimented, the moment the government does intervene in the economic field, or are you and your people for it? If so, what kind of intervention do you favor? You are constantly bragging of your organizing powers; you point to your Legion of Decency and murmur: 'Look us over! See what we can do!' Well, why don't you then organize some kind of national legion against economic injustice? Perhaps though, you would call the man who starts one, a fanatic. Would you? But whatever you do, for heaven's sake, let it be definite, practical, specific, and—to use one of your pet words, coördinated! "

I said something unintelligible. He seemed not to hear it. My desk took another thump.

" Now meditate on this for a while: keep on the way you've been going, and in fifty years you'll be singing the same mournful anthem the Catholic clergy in certain other countries are chanting: 'After the Horse is Stolen, We Always Close the Barn Door."

The saint walked toward the door. He turned:

" Young man, I'm heading back for heaven, I'll see you again. I know I haven't offered you much that is constructive; my constructive work was done in my day; this is your day. Anyway, I trust I've given you something to think about." He opened the door and turned again: " When you see me again, woe betide you if you haven't something specific to offer your people! "

The door closed. He was gone.

John T. Smith

Denver, Colorado.

LOZENGES FOR RELIEVING THROAT BREAK EUCHARISTIC FAST.

Qu. Does canon 808 by " jejunio naturali " prohibit the use before Mass of medicated discs or tablets dissolved in the mouth to relieve throat irritation or hoarseness in preaching or singing?

There is no " manducatio " as required by theologians to break the fast, nor is the condition fulfilled " ut sumatur per modum comestionis aut potationis ". Some writers justify the use of a spray for the throat in these circumstances.

De Defectibus Missae, IX, 1, would appear to be modified by the late Roman decree relaxing the severity of the fast for priests binating. The increased efficiency or at times ability to preach or to sing in case of throat irritation appears to justify the use of preparations which merely dissolve in the mouth and soothe the membranes of the throat.

Resp. The Eucharistic fast is broken by the use of " medicated discs or tablets " which are " dissolved in the mouth to relieve throat irritation or hoarseness in preaching or singing ". All the authors consulted by the present writer—and some of them are very explicit in this regard—compel him to draw this conclusion. To quote only one whose interpretation goes into minute details, let us see what Cappello has to say on this question. He insists that the Roman Missal, *de defectibus in celebratione Missarum occurrentibus*, IX, 1, does not distinguish three things that will break the fast, *cibus*, *potus*, *medicina*, but only the first two. Medicine is a form of food, as the very wording of the Missal shows: " per sumptionem . . . cibi etiam per modum medicinae." [1] He insists that even if only a little water, wine or the like is intentionally swallowed with the saliva, the Eucharistic fast is broken.

> Ieiunium solvit . . . item qui guttas *in minima quantitate* deglutit *advertenter* seu *apposite*. Ratio, quia non censentur sumi per modum salivae. Sane ut aliquid dicatur sumi *per modum salivae* requiritur, ut res traiecta sit minima quantitas cum saliva inseparabiliter commixta, et non assumpta eo fine ut deglutiatur, sed aut ex alio fine (ad gustandum et dein exspuendum, ad os lavandum), aut casu in os immissa.[2]

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[1] " Id quod sumitur debet habere rationem *cibi* vel *potus*, quamvis per modum *medicinae* sumatur . . ."—F. M. Capello, *De Sacramentis*, (Turin: Marietti, 1921), I, n. 503. Cf. also *ibidem* footnote 26.

[2] Cappello, *op cit.*, I, n. 502, c.

The lozenges about which our correspondent inquires are dissolved in the mouth precisely for the purpose of swallowing the resultant mixture. Therefore they break the fast.

More directly, Aertnys-Damen declare that the fast is broken even if such a tablet is placed in the mouth before midnight, and is swallowed, upon being dissolved, after midnight: " Solvit vero jejunium is, qui ante somnum mittit saccharum in os, ad emolliendam raucedinem, si totum non fuit ante mediam noctem liquefactum; quia est continuata comestio."[3]

Vermeersch propounds the same view:[4] " Verum ab extrinseco sumit qui saccharum, glycyrrhinam ante mediam noctem ore excipiat ut ea paulatim deglutiat; ibi habetur continuata comestio, sicut apud eum qui, imminente media nocte, cibum ore sumat quem post mediam noctem dentibus conterat."[4]

Other authors who discuss the question of the Eucharistic fast with minute detail all teach the same.[5]

From this it follows that the use of medicated lozenges after midnight breaks the Eucharistic fast, and that even the need of something of this character to soothe the throat in order that a priest may fulfil his obligation of singing a High Mass or of preaching the Word of God will not excuse from this precept, which the authors quoted above state is so strict that it does not admit of a *parvitas materiae.* The smallest quantity (*minima quantitas*) of food or drink, even though taken as a medicine, breaks the Eucharistic fast.[6]

A word now about the arguments which our correspondent adduces to support the lawfulness of using these lozenges. The argument based on the word *manducatio* and on the condition *ut sumatur per modum comestionis aut potationis* shows the danger of tearing phrases out of their context. The authors quoted above minutely discuss what is meant by *manducatio:* nevertheless their whole argument leads, not to exemption from the law which our correspondent derives from those phrases, but to prohibiting the use of such tablets before Mass or Communion.

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[3] *Theologia Moralis,* (11 ed., Turin: Marietti, 1928) II, n. 157.

[4] *Theologia Moralis,* (Rome: Universitas Gregoriana, 1923); III, n. 393.

[5] H. Noldin, *Theologia Moralis,* (11 ed., Innsbruck: Fel. Fauch, 1914), III, n. 150; D. Pruemmer, *Manuale Theologiae Moralis,* (Fribourg, i. B.: Herder, 1928), III, n. 199; B. H. Merkelbach, *Summa Theologiae Moralis,* (Paris: Desclee De Brouwer et Soc. [1933], III, n. 281; H. Davis, *Moral and Pastoral Theology,* (New York: Sheed and Ward, Inc., 1935), III, 212-215.

[6] If, however, the dissolved lozenge or tablet is not swallowed but expelled from the mouth, then the little that is absorbed in the saliva would have to be considered the same as that which remains after a gargle or mouth-wash: it would not break the Eucharistic fast. As a rule a lozenge or tablet is not used in this manner; for the entire dissolved content of such medicated discs is swallowed—and in this supposition the fast is broken.

The present writer has not discovered any writers who justify the use of a spray for the throat in these circumstances and therefore cannot discuss the merits of their view. It should be added that a light spray of the throat is not so likely to be swallowed.

What our correspondent means by " the late Roman decree relaxing the severity of the fast for priests binating " is apparently the letter of the Holy Office, 22 March, 1923, concerning dispensations from the Eucharistic fast before Mass.[7] The very first sentence of this letter denies any relaxing of the severity of this law. The Holy Office calls attention to the care which the Church has always exercised in advancing the observance of the law of the Eucharistic fast, especially on the part of priests before celebrating Mass and adds that its observance must, generally speaking, be urged in the future.[8] Then the Holy Office announces its readiness to dispense from this law any priests who, because of the necessity of binating or of the late hour for celebrating a public Mass or of the physical strain on those who are ailing. This letter does not in any way dispense priests from the law of the Eucharistic fast. Neither does the fact that this letter makes known the willingness of the Holy Office to dispense from this law imply that the law itself is in any way mitigated. This becomes more evident from a perusal of the " Normae a locorum Ordinariis prae oculis habendae in petendis dispensationibus a lege ieiunii eucharistici pro sacerdotibus ante Missae celebrationem," 1 July, 1931,[9] where very stringent rules are laid down which must be observed when a dispensation is sought. Far from implying any mitigation of the law itself, the letter and the explanatory *Normae* issued by the Holy Office rather confirm the Church's mind to enforce the observance of the law unless a dispensation is granted in individual cases.

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[7] *Acta Apostolicae Sedis,* XV (1923), 151-152.

[8] " Optime novit Amplitudo Tua qua diligentissima cura legem ecclesiasticam ieiunii eucharistici, praesertim quod attinet ad sacerdotes sacrosanctum Missae sacrificum celebraturos, Sancta haec Apostolica Sedes semper tuita sit; nec dubitandum quin et in posterum eius observantia generatim urgeri debeat."—*Ibidem.*

[9] *Periodica,* XXI (1932), 105-106.

It is true that not a few priests suffer severely from the Eucharistic fast on account of the fatigue of the long Sunday services, or of their late hour perhaps after a trip of several miles over none too good roads, or on account of the ill-health of the priest. These may be reasons for obtaining a dispensation from the Holy Office or, in urgent cases, where time does not permit addressing the Holy See, from the local ordinary. But even those grave conditions do not themselves exempt a priest from the stringent law of the Eucharistic fast. If that is the case, lesser discomfiture will certainly not free one from it.

VALENTINE A. SCHAAF, O.F.M.

CLEANSING OF CIBORIUM AT SECOND MASS ON SUNDAY.

Qu. At a second Mass which a priest may be required to say on Sundays or holidays of obligation, how is the ciborium purified?

Resp. At the second Mass, after taking the Precious Blood, the priest receives in the chalice the first ablution, i. e. some wine, and does not then drink it. Holding in his left hand the ciborium to be purified, he carefully removes with the thumb and index finger of his right hand all the minute particles which he can see inside the ciborium, and makes them fall into the chalice. If need be, he receives a little wine in the ciborium and after moving it around pours it into the chalice; the contents of which he then drinks.

At the epistle corner the second ablution (wine and water) is poured over his fingers as they extend over the cup of the chalice; he wipes his fingers, and may pour also into the chalice (or later on, pour into the piscina) the water with which he had purified the chalice of the first Mass. He drinks the contents of the chalice and wipes with the purificator the chalice and the ciborium.

If the ciborium to be purified must be filled at once with newly consecrated hosts, the priest should rather purify it as carefully as possible with his fingers, without receiving any wine into the chalice. (See Wapelhorst, edition of 1931, n. 127, pp. 146 and 147.)

HIGH MASS WHEN THE CHOIR CAN SING ONLY ORDINARY OF THE MASS.

Qu. If the choir of a small parish church can sing only the Ordinary of the Mass, how is High Mass celebrated?

Resp. In this case it is enough that the Proper, i. e. the Introit, Gradual, Offertory and Communion be recited aloud and *recto tono* by one or two voices, even without organ accompaniment.

An organ accompaniment is usually a useful help for the chanting of a Mass; but it is only a secondary element of a Missa Cantata, the essence of which is the singing of the liturgical text by human voices, i. e. by the celebrant and the *cantores.* If one or two chanters trained to recite aloud and *recto tono* the proper of the Mass are unable to come on a certain Sunday, the celebrant by epiky, i. e. interpreting reasonably the law of the Church, may sing a High Mass, provided the choir (with or without organ) can chant the Ordinary, that is, the Kyrie, Gloria, Credo, Sanctus and Agnus Dei. (See Wapelhorst, chapter " De Cantu Ecclesiastico," edition of 1931, pp. 216-219.

Book Reviews

THINK AND PRAY. By Joseph McSorley. Longmas, Green and Co.: New York. 1936. Pp. 241.

The founder of the Paulists, Fr. Hecker, and the men associated with him had an all-consuming aim to make America Catholic. Likewise, Fr. Hecker was much given to devotion to the Holy Ghost, as may be seen by looking into his book, *The Church and the Age*. It is not surprising then to see one of his spiritual sons strengthen his ranks among the best of spiritual writers with another book which may not, indeed, succeed as a convert-maker but which appears destined to have wide influence in making Catholics and in bringing back into our devotional life the much needed Holy Spirit.

Think and Pray is advertised as a group of prayers for use during retreats, or the Holy Hour, or for private devotion. The author states that it is intended to be a " series of object lessons for the use of those who are learning the art of communing with God " (vii). It is all that it is stated to be, and more. It is a work of high distinction in the realm of spiritual literature. It marks a definite advance in the effort of writers to mold our spiritual life along the lines suited to the character of our people. It is no longer necessary to rely only on translations. Here is a work that has its roots in the centuries and yet reveals the flavor of American soil and soul.

The plan followed seems to be to state first in prayerful language a dogma or a commandment and then to arouse the will to appropriate reflexions and resolutions. In other words, in each prayer there is instruction as well as appeal. The book both teaches and elevates. The mind is enlightened and then the will is moved. It is an excellent procedure. The prayers are not in prose, yet neither is there always rhyme. Often they are lyrical; and one who is accustomed to the classical Latin prayers may look unconsciously for rhyme and expect it, and then be shocked not to find it, but to discover a certain racy, Anglo-Saxon English. Often there is a musical quality to the flow of the words. At times one is reminded of the *Imitation*, again of the *Adoro te devote*, or of the famous prayer of St. Ignatius. The prayers seem intensely personal; they are also universal, especially in their reflexion of the cry of the Psalms that man is conscious of his failure to follow the will of God yet struggles on hopefully and with trust.

One is impressed by the solidity of doctrine which comprises the framework of these prayers. A single aim dominates the author—to make the will of God the supreme rule of life. Sentimentality is avoided, but our failures are cast before us often enough to keep us humble. Examples of those who have followed the will of God are sufficient to keep the saints before us.

It is gratifying to note a return to the essentials of devotion and to a harmony and proportion in the matter on which we should meditate. The formula, " to the Father, through the Son, in the Holy Ghost," is exemplified in *Think and Pray.* The Table of Contents makes the point partially clear: " The Incarnation, Free Will and Sin, the Blessed Sacrament, the Last Judgment, the Sufferings of Christ, the Blessed Virgin Mary, the Holy Ghost, the Mass. Perhaps the chapter on the Mass should better precede the chapter on the Blessed Sacrament. The Eucharist is a sacrifice before it is a sacrament. The chapter on the Blessed Virgin would seem to belong nearer to the chapter on the Incarnation. The final chapter would then be that on the Holy Ghost. In the chapter on the Mass the author appears to center interest on Calvary as an historical fact. Granted the necessity for that phase of the Eucharist, it would seem that Fr. McSorley might have brought out more clearly the idea that in the Mass we actually give something to God. True, he does use the word offer, but the point could have been made clearer, and the idea of praise through the Mass might have been more stressed. The author is eminently successful in portraying the idea of the inner consecration of self. It is very practical to have us pray with the Mass. The picture he here paints is true:

> " And I, on whom so much instruction
> Has been expended,
> Here am I,—still playing with toys,
> Absorbed in trifles,
> Deaf and blind to my divine opportunity."

The subject matter of the prayers also indicates that dogmas are used as incentives for action. The title of the book, *Think and Pray,* was aptly chosen. These prayers do teach. They will assist the people to think more clearly, and thus to realize that dogmas are not sterile. Here are a few samples of how our Lord is kept before the eyes of the reader:

> " I will busy my mind in thinking of You,
> In learning about Your life,
> In storing my memory with the record
> Of what You said and did."

. . . .

> " To become like You in however small a measure,
> To resemble You with a likeness however dim,
> To participate, no matter how little,
> In Your loveliness,
> Your strength,
> Your holiness,
> This, You say, is my vocation."

"Let me find my joy, as You found Yours,
In giving to others
A visit,
A word of sympathy,
Or understanding,
Or encouragement,
A cheerful smile, a helping hand."

The figure of the Nazarene may thus come to loom large in the minds of those who employ these prayers. And not only that, but the Third Person is thus brought into the focus of our attention:

"And so, day by day, going about my duties,
I am reminded that He is here—
As I pass along city street, or country road,
Walking or driving, or being driven,
As I stand in shop or railroad station,
As I enter schoolroom, parlor, chapel,
Or dining hall, or recreation room—
Wherever I am, He is also,
Everywhere and always present,
Ever and always the same,
Infinitely Wise, Infinitely Kind,
Infinitely Patient and Helpful and Loving."

More samples of this type of prayer cannot be given here. Anyone who first buys this book for his own sanctification and then buys more copies for Christmas presents will do more for Catholic Action than is accomplished by the reams of speeches on that subject. The lore of the theologian is here wrapped in sentences that make truth accessible to the average mind. These prayers are not removed from the lives of the people; they take that very life and show how it may be sanctified. Fr. McSorley thus adds another to his list of truly successful books. American life as it is actually lived is here lifted to the realm of the supernatural, and the reader of this book will receive a mighty impetus toward making his day God-centered.

"My body is the Spirit's chosen dwelling place,
A privileged altar.
It must then never be looked upon
As a marketplace for the transaction of business,
Or a school for study,
Or a playground for amusement.
It is none of these.
Indeed it is really not my property at all,
But Your very own.
I must be reverent toward this body of mine,
Which is Yours.
I must be more solicitous
About its purity,
Than the sacristan of a church
In his care for the sanctuary."

THE SCIENCE OF PRAYER. By the Reverend Vincent McNabb, O.P. St. Dominic's Press, Ditchling, Sussex, England. 1936. Pp. xi+102.

Prayer plays an important part in the life of man. By means of prayer man acknowledges his dependence on God by admitting that all the blessings and benefits he has received, be they of soul or body, have come from the hand of a merciful God. Hence, any book that will help us better appreciate prayer and aid us to put it into practice in our daily lives, is welcome to our list of spiritual books. This volume by Father McNabb is a revised edition of his *Oxford Conferences on Prayer.* It is by no means a popular treatise on prayer, but rather one adapted to advanced students. The substance of what the writer says is borrowed from St. Thomas Aquinas. The first four chapters—the Nature of Prayer, its Divisions, the Theology and Psychology of Prayer—represent a speculative view of prayer; while the last four chapters—Vocal and Mental Prayer, Liturgical Prayer, the Prayer of Christ and Hindrances to Prayer—give us more of the practical aspect of the subject. In the first part of the work the author describes the framework or the fundamental principles of prayer. Then he shows how necessary prayer is to keep alive our faith in this present life, to cheer our drooping spirits, to strengthen us in our struggles and to lead us on to victory. The second part of the little volume is most helpful, especially the chapter on Vocal and Mental Prayer. Various non-mental exercises, which the writer calls " bodily prayer," e. g. genuflexions, the sign of the cross, bowing the head, striking the breast, bodily ceremonies in the Mass and in the administration of the sacraments—are of value in raising the heart and mind of man to God. Thus all the members of the body can be made use of as channels of intercourse and intercession with God and aids to greater fervor of soul. In this way the whole man shares in the recognition of God's sovereignty over man.

The author demonstrates the beauty of liturgical prayer animated by theology and full of the mysteries of faith. The prayers of the Church are examples of the true spirit of devotion and not of mere emotion and sentiment. The book is brought to a close with a treatment of the chief hindrances to prayer, i. e. distraction and pride, which kill the joy of prayer. *Age quod agis* is the secret of successful prayer, while the pride makes prayer an impossibility.

This little volume should serve us as a reminder that while we are travelling through life, our strength lies in watching and praying. Hence, our lifelong task is to learn how to pray and our lifelong petition should be, " Lord teach us to pray ".

SUMMA THEOLOGIAE MORALIS. Vol. I et II. Editio altera recognita et emendata. Benedictus Henricus Merkelbach, O.P. Desclée De Brouwer & Cie., Paris. 1936. Pp. vol. I, 777; vol. II, 1029.

In 1930, the Dominican moralist, Merkelbach, wrote in the preface to his *Summa Theologiae Moralis* that few volumes of moral theology had been produced by the Thomistic school in the last century. The author admitted that there were in existence many good manuals of moral theology but that the method and often the doctrine of St. Thomas were put aside. To remedy this condition, Merkelbach published his own work. This preface is reprinted in the second edition. And it gives an admirable introduction to a much-needed volume.

St. Thomas is the guide of the schools. This is true not only in dogmatic theology but also in moral theology. It is not sufficient merely to refer to St. Thomas in these sciences: his actual text ought to be studied. In defect of this the best substitute will be a book that repeatedly goes to St. Thomas for its doctrine and makes an honest effort to follow the order and the principles of the Angelic Doctor. Much praise should be given to Merkelbach for making old things new.

The two volumes of Merkelbach are equally well done. The first volume contains the general moral theology and the treatises on the theological virtues. The second volume deals with the virtues of Prudence, Justice, Fortitude, and Temperance. With these cardinal virtues are given satisfactory explanations of allied virtues.

There are some things in Merkelbach that deserve special mention. The tract on conscience is one of these items. Merkelbach lays down definite principles and proceeds to prove these principles. At times the proof is rather brief, but it is always clear and to the point. Another feature to be commended is the set of practical rules which Merkelbach gives to determine the actual obligations of a law. These rules are drawn up carefully. There must always be some elasticity in interpretation, but Merkelbach does not indulge in definite statements to be set aside by an arbitrary *nisi.* In the same chapter on laws, the author correctly states the difference between a law based on presumption of law and a law based on fiction. These concepts are not always thoroughly understood.

Every moralist must take a stand on the various systems for directing consciences. Merkelbach favors Probabilism. Yet it is not a lax system of Probabilism that the author follows. He has a very sane article on the use of probable opinion (vol. II, pp. 105-8). This article is followed by a set of rules which, as the author admits, is given by most modern moral theologians. In a footnote to this article (p. 109)

Merkelbach states very definitely that every author of a manual, even a good manual in moral theology, is not thereby to be considered a notable theologian. This is sound sense.

Beginning on page 658 of the second volume there is a very interesting thesis on the payment of taxes. It is refreshing to find a moral theologian who believes that there is an obligation in conscience to pay taxes. We have heard so much about penal laws in this matter, and so often that the government did not concern itself about conscience that we were beginning to lose sight of the fact that every just law has an inherent obligation in conscience. Whether or not specific taxes are just might be debatable, but a tax law as such has just as much obligation as any other positive law. At least the presumption is in favor of the obligation. Like other presumptions it can be destroyed, but this destruction must be demonstrated and not merely assumed. Merkelbach, however, proposes his thesis in a general way. He says he does not dare to give a definite judgment for England and for English-speaking America. He does not give a reason for his unwillingness to include these countries.

In regard to the use of epiky, Merkelbach is just as reluctant to admit such interpretation of law as other moral theologians. Certainly, epiky ought not to be abused, but it is an honorable and legitimate interpretation of a law. It, therefore, scarcely deserves to be considered as something slightly indelicate.

As an appendix to the second volume, Merkelbach includes an account of the various non-Christian systems that pretend to explain the norm of morality. These systems are briefly outlined. Such an appendix is useful.

Each volume of Merkelbach's work contains its own index. Much care has been given to the index. It is reasonably complete and very serviceable.

The second edition of Merkelbach's *Summa Theologiae Moralis* deserves the same welcome that was accorded the first edition. These are books that are worth possessing. They might well be adopted as text books until the actual text of St. Thomas becomes less formidable. Useful in their own right, they will eventually lead to a reading of the Angelic Doctor.

SOME PROBLEMS OF THE OLD TESTAMENT. By the Rev. John E. Steinmueller. Bruce Publishing Co., Milwaukee. 1936. Pp. 233.

It is highly desirable that there be assembled in one volume in English the latest conclusions concerning the problems of interpretation that arise in connexion with the Old Testament. The subject is inherently difficult, and even the best presentation leaves much to be desired. Dr. Steinmueller is to be commended for his effort to boil down the discussions and to give some conclusions. His sources and authorities are good, especially with the German and Latin scholars. And he apparently has had contact with some of the best scholars.

The first chapter takes up the difficulties arising from what has been learned through the various natural sciences. The second is concerned with the distinction between the religious and profane elements in the Bible. The question of historicity is treated in the third chapter. The fourth has for title, " Varieties of Literary Forms in the Bible ". The final chapter deals with quotations, and an appendix is concerned with the difficulties against morality. The main section of the book (pp. 36-205), which is chapter IV, actually gives a chronological résumé of the events of the Old Testament.

While marks of immaturity are evident in the manner in which the author discusses the problems, there is much merit in his sifting of the vastness of the material available. He is more at home in correlating with the Bible the best findings from profane history than he is in analyzing the conclusions offered by geology or anthropology.

The specific drawback to this volume is the manner in which the author sets forth his material. The reader is easily confused. For instance, the set-up of his discussion of the Hexameron, after stating the difficulties from astronomy, cosmology and geology, leaves the reader under the impression that he has set out on a new path. And when he returns to the discussion of the other sciences the reader is at a loss how to follow him. Likewise there is vagueness in his treatment of the chronology from Adam to the flood.

THE LIVES OF THE SAINTS. Originally compiled by the Rev. Alban Butler. Volume Five, revised by Herbert Thurston, S.J., and Norah Leeson; Volume Ten, revised by Herbert Thurston, S.J., and Donald Attwater. New York, P. J. Kenedy & Sons. 1936. Pp. xvi+384; and xii+390.

These two latest volumes of the revised Butler's *Lives* continue the high standards set in the previous volumes of this series. There is throughout a healthy sense of critical intolerance of merely apocryphal and legendary sources, the authors continually striving to present only facts, and thus they make of the saint a human, rather than an unnatural, being. It has been one of the banes of the reader of hagiology, at least so it has seemed to many, that the biographer of the saint often endeavors to color the life of his subject with all sorts of unnecessary and uncalled-for sweet nothings. Little is to be gained from reading such works, except, perhaps a distaste for all such literature.

The present work, on the contrary, presents a virile, straightforward, interesting, modern interpretation of the lives of the saints, based on fact, seasoned with common sense, enlivened by a clear style, and fired with enthusiasm for the great heroes of God's Church. The longer biographies, too numerous to mention in particular, are all very well done. In the case of the shorter lives, the plain facts as they have been handed down to us, are recorded. A great percentage of the work is entirely original: either Fr. Butler's " life " was entirely rewritten or, as often has been the case, the saint in question was but recently canonized.

The entire series is one which should be in every Catholic school, in every Catholic library, and within the reach of every Catholic. The teacher in school might read a life to the class each day, thus bringing before the minds of the children the beautiful example of the saints. In this way the saints would become an influence in the daily lives of the children.

BISHOP CHALLONER: ENGLISH CATHOLICISM BEFORE THE SECOND SPRING. 1691-1781. By Trappes-Lomax. Longmans Green and Co., New York. 1936.

This study of the life of a great prelate is most welcome, covering as it does a period of English Catholicism known because of the obscurity in which it was obliged to hide itself. The martyrdoms were over; " despair had taken the place of the rope and the knife ". Mass still " could only be said behind locked doors and in obscure garrets." Bishop and priest went about disguised as laymen, and under assumed names. " There was nothing to look forward to but endurance to the end." Only the stoutest hearts could bear up under such obloquy. In the country indeed, the rich nobles and squires who had managed to retain the Faith had their chaplains, but through deaths and desertions these Catholic centers were one by one disappearing.

In 1691 in Sussex, a child was born to a " rigid Dissenter," Richard Challoner, one destined throughout a long life to bear aloft the standard of Catholic sanctity and learning. It is supposed that the child's mother was Catholic; at all events, left a widow, she took service in a Catholic family through whom her son received Baptism and later entrance into the famous English school of Douay. Here the boy soon attracted the attention of his teachers by his piety, studious turn of mind, his humility and gentleness. He was ordained in 1716 and in 1730 returned to be a missioner in London, where he went about bringing consolation to the poor "in cellars, garrets, hospitals, workhouses, and prisons ". At the same time he brought out devotional and apologetic works calculated to strengthen and uplift what remained of English Catholicity.

In 1739 Challoner was made coadjutor to Bishop Petre with the title of Bishop of Debra. In 1758 he succeeded him as Vicar Apostolic for the District of London. It was thus that English Catholics in America came under the jurisdiction of the now aging Bishop, greatly to his dissatisfaction however. The impossibility of properly caring for a flock spread over so vast an extent of territory, with increased difficulties arising after the Peace of 1763, made him urge upon Propaganda the need to create a bishop or at least a vicar apostolic for that region. Meanwhile, as the war of American Independence swiftly followed, the curious fact occurred that, though, as our author says, " King and Parliament had lost their power," one obscure Englishman retained an authority that was recognized in America. Dr. Challoner still continued to issue his faculties and dispensations for the benefit of Catholics of Maryland and Pennsylvania. It was not till nine years after his death that John Carroll was consecrated first Bishop of Baltimore by Dr. Charles Walmesley, senior Vicar Apostolic in England.

There was another " curious fact," watched in its development with grave interest by the Bishop, that was the result of needs created by the war in America—the Catholic Relief Bill of 1778, first harbinger of the " Second Spring ". Several years before, the question of removing disabilities so that Catholics might enlist " without doing violence to their consciences," had been seriously spoken of, but without action being taken. On 6 February, 1778, France signed the American Alliance, which was announced to the Court of St. James' in March by the French Ambassador. England took this as a declaration of war. On 1 June, the Relief Bill passed both Houses and on 3 June received the assent of the King. Catholics all over England could now lift up their heads.

Bishop Challoner, on 20 January, 1781, passed quietly to his reward, his work accomplished. " . . . His duty had been to lead his people over the dreary desert that lay between the Red Sea of martyrdom to the Promised Land of Toleration . . . In his written word he had left them the Law and they felt his influence abiding with them in the books he had given them and in the memory of his name."

Literary Chat

"Shared joy is joy doubled" seems to be one of the chief guiding principles in the life of David Goldstein. He writes in his *Autobiography of a Campaigner for Christ*: ". . . my love for the Catholic Church has been growing in proportion to my understanding of her principles, history, practices and motives. It is this knowledge that awakened in me an ardent desire to go out into the open spaces of our country with the message of Catholic truth. It is in a spirit of love for my fellowmen that I endeavor to bring Pantheists, Humanists, Agnostics and Atheists to God; Jews to their Messiah; and Protestants back to the faith their forefathers loved, in pre-sixteenth century days" (p. 337). Should one happen to doubt the sincerity and truth of these words, let him read more from this book; let him, if the doubt still lingers, examine into the motives and life of Mr. Goldstein from other sources. The quotation squares with facts. The author himself realizes that "where the I—I—I ends, humility begins," yet he kept modesty on the one hand, and truth, on the other, from spoiling his work.

Priests interested in practical apologetics, the principles and tactics of Socialists, the present position of Judaism, human interest stories, trade unionism, may well turn to the master of street-preaching for factual information. (Catholic Campaigners for Christ, Boston, Massachusetts; 1936; pp. xi + 416.)

The life of man on earth is but a brief period. His soul ever longs for a perfect happiness which it is not able to attain in this world. But to satisfy such a craving man must look beyond the grave and see that his desire can be fulfilled only in heaven—that fiscal destiny where the immortal soul eternally enjoys perfect happiness with God, in the company of the Blessed Mother, the angels and the saints. This is the subject of the "encouraging and inspiriting" book written by Father Martin J. Scott, S.J., Litt. D.

The book, though written from a theological viewpoint, may easily be understood by the man in the street. (*What is Heaven?* P. J. Kenedy & Sons, New York, 1936.)

Mr. O'Brien Atkinson of the Catholic Evidence Guild of New York has gathered into a little pamphlet valuable principles which should guide the Catholic apologist in addressing his (presumably hostile) audience. (*Broadcasting Your Talk.* The America Press, New York, 1936; 58 pp.) Though the booklet is primarily addressed to the radio apologist, its principles also apply to the preparation of matter to be used on the platform or for printing. Ways and means are given by which the speaker can secure and keep his audience, together with important rules on how to deliver the speech so that it will be effective. Hence among other phases of apologetic speech-making, the author treats of style, delivery, obstacles, aids and the common ground for the speaker. The theory is amply illustrated with clear examples, and reference is made easy by a three-page index.

Dr. Burton Confrey's *Readings for Catholic Action* is even bigger in its inspiration and purpose than it is in its physical make-up. Physically bulky —6 x 9 x 4—and weighing about five pounds, the volume is a compilation of 562 articles, bulletins, etc., taken from some forty Catholic periodicals. These hundreds of items have been well arranged through indexings and divisions into units of study. The reason for this compilation is "to make accessible to those schools lacking bound volumes of our Catholic periodicals certain current material essential to an understanding of social science."

The idea behind this compilation and arrangement of Catholic Action topics is even more noteworthy than the size of the material result. The editing and publishing of these readings is in itself a fine lesson in Catholic Action. It is a disconcerting lesson for those Catholic actionists who are pursuing their own limited course of action to the neglect or misrepresentation of other lines of Catholic Action. (Magnificat Press, Manchester, N. H.; 1936; pp. xxi—1699.)

There is a certain magic about the word Lourdes which prompts most Catholics to read anything concerning that marvelous spot. When the book bears the name *Carillons de Lourdes* (P. Téqui, Paris), curiosity is added to magic and one reads with avidity.

There are 210 " pages from life " which the author, Abbé René Gaëll, has culled from confidences made to him in the course of a long career at Lourdes. Naturally, fictitious names are used in these little stories of pilgrimages to Lourdes, but the author vouches for their truth.

The theologian will not find the description of a single miracle in this book, for, to him, moral miracles are not, strictly speaking, miracles. But the ordinary person will consider these picturesque and moving stories of souls as miracles or, at least, as " little miracles ".

The question of Divine Providence is always interesting. Fr. Dohet, S.J., shows a deep knowledge of human nature all through *L'Irréprochable Providence* (L'Edition Universelle, S. A., Brussels, 240 pages). People of any nation might think this book is an answer to their pet reproaches against God. Being written for Christians who believe in Providence, but who sometimes wonder whether their faith is justified, the book is not apologetic or controversial.

Fr. Dohet has a pleasing style which is beautiful and at times so eloquent that one thinks he is listening rather than reading.

The title-page bears the words from the Sermon on the Mount, " Ye of little faith ". This is a fitting text for the book, which certainly ought to bring its readers to a realization that Providence is indeed irreproachable.

Since the words often attributed to Pope Pius X, " Pray the Mass ", became the slogan of the Liturgical Movement, numerous books and pamphlets have been published to help and encourage the faithful to live the liturgy. A person might be inclined to think that another such work added to the list should be scarcely worth noting. However, one glance at this brochure, *The Treasures of the Mass*, will convince even the most skeptical of its value. Judging from the title, it seems to be but a treatise on the merits derived from devout participation in the Holy Sacrifice; it is that and more. One could rightly term it a " compendium of Catholic teaching on the Mass," for it contains a full explanation of the prayers, ceremonies, and mysteries of this sublime drama. The beautiful Mass of the feast of Corpus Christi is used to explain the various " proper " parts of the Sacrifice and how they link up with the " common " or everyday parts. The language throughout is simple and clear and will offer no difficulty to the average layman. (Benedictine Convent of Perpetual Adoration, Clyde, Missouri; 1936, pp. 126.)

Art has ever been a means of expressing the innermost feelings of the human soul. Seldom, however, has that expression come through the hand of a mere child; yet in the book, *Roswitha Bitterlich-Schwarz-Weiss-Kunst*, we find just such a phenomenon. In the seventy-four drawings, which range from religious subjects to caricatures, the artist sends forth a message that few will not receive with profit. Though only sixteen, Roswitha Bitterlich manifests in a remarkable degree something which other artists work years to attain, something the possession of which frequently marks the difference between mediocrity and greatness, namely, the ability to put correct expression into face, posture, and particularly hands. Moreover, all of these drawings, including the studies, came solely from the imagination, the artist refusing to sketch from life. The foreword, in German, English, and French, presents a brief biography of the artist, showing in her own life the direct simplicity we find in her art. Accompanying each drawing there is a brief note dealing with the origin and interpretation of each sketch. (Felician Rauch, Innsbruck und Leipzig; 1936; pp. 143.)

In these days when psychology has developed into one of the most popular of sciences, it is encouraging to see a work come forth which takes a stand which is both reasonable and safe. Fr. Hilarion Duerk's book, *Psychology in Questions and Answers*, does this, interpreting psychology from the viewpoint of Scholasticism. The book is intended for those who take an interest in psychology, and yet have not the time or means to make an advanced and extended study of the subject. In a simple, lucid and direct style the Franciscan Friar presents a sane study of modern psychology. Those who have taken a course in psychology will find the book a handy reference work and a means of refreshing their memory. A select bibliography will prove useful for those who wish to go deeper into those things which must of necessity be treated briefly and to the point in a work of such wide extent. The catechetical method simplifies and avoids confusing the material dealt with by the author. The book is a comprehensive treatise of the entire field of psychology and will give one a general and accurate view of modern psychology. (P. J. Kenedy & Sons, New York; xxv + 230 pp.)

To those priests who have attempted a series of sermons on the attributes of God there will come the inspiration and the determination to finish that series after reading of *The Great God.* The author, the Very Reverend Father Tihamer Toth, is a professor at the University of Budapest. There are twenty sermons, and though written in lecture-room style, they are not too academic. They move on a happy plane between the philosophical or theological essay and the popular treatise. The illustrations are not the trite, hackneyed ones that have been printed over and over. A specially pleasing feature is the index to all the examples and illustrative stories in the sermons. (Herder, Saint Louis; pp. iv + 230.)

Amid the feverish activity of our age, many persons experience difficulty in applying themselves to " the better part ". The path to our eternal home becomes ever more rugged and narrow. How helpful and reassuring it is to have recourse to the infallible Guide who directs us through the dark paths of time. In a little volume entitled *Thoughts on His Words and Ways* (Bruce Publishing Company, Milwaukee), Father J. E. Moffat, S.J., takes us to the feet of Jesus. He gives us thirty brief meditations on words and ways outstanding in the life of Christ. The Master's fundamental lessons of charity, of justice, of detachment, His brotherly warnings and admonitions, His kind consolations, though treated briefly, are given here with helpful lessons and applications, thus bringing to light the grace and excellence and the beauties which lie hidden in His Words and Ways, but which are not always fully enjoyed. Religious and laymen alike will find this little work a pleasant and safe guide.

A secular priest and oblate of St. Benedict, G. A. Simon, has written a commentary on the rule of St. Benedict for oblates living in the world. (*La Règle de Saint Benôit,* commentée pour les oblats de son ordre et pour les fidèles vivant dans le siècle. Second edition. Paris, Emmanuel Vitte et Abbaye de Saint Wandrille, Seine-Inférieure; pp. xxxii-488.) The text of the rule is given in segments, one segment for three days in the year, it being supposed that the whole rule will be read three times a year, as it is customary and prescribed in Benedictine monasteries for prime instead of the usual short lesson. The segments of the text are followed by a commentary and an application. These contributions of the author are not mere pious reflexions, but in many places are the result of careful study of Benedictine history and customs. The notes appended give many useful references.

This commentary on the rule of St. Benedict should be a real help toward the movement for the sanctification of the laity. Anything that contributes to spread the conviction that the laity are called to lead a holy life, in a different manner indeed, but just as truly as priests and religious, should receive a warm welcome and every possible encouragement.

Sheed and Ward have issued as a neat little manual *The True Prayers of St. Gertrude and St. Mechtilde.* The first edition of this book had been published under the title *O Beata Trinitas.* The theme of this compilation of prayers is chiefly the consideration of the Passion and Death of our Divine Redeemer. Their " framework is the liturgy, of which the centre is the Mass and the culmination Holy Communion."

The London Truth Society offers new pamphlets at twopence each. *The Catholic Church and the Sick* (Brennan) is an historical account of the Church's mission of mercy in hospitalization. *Good Tidings and Other Stories* (Blundell) is an interesting and edifying pamphlet. *The Missions* is a translation of Pope

Benedict XV's letter on propagating the Catholic Faith. *Courtship* sells for one penny.

A tall slender volume of exactly one hundred pages is written by Pius Ciprotti, J.U.D., to fill a gap in most works on penal legislation. Authors usually have little to say about crimes that are *not* sanctioned by penalties that are *latae sententiae. De Consummatione Delictorum Attento Suorum Elemento Objectivo in Iure Canonico* (Romae: Institutum Pontif. Apolonari, 1936) is the descriptive title of this first volume of a new series of contributions to canonical jurisprudence.

The Sisters of the Holy Union of the Sacred Hearts of Jesus and Mary are this year celebrating the fiftieth anniversary of their founding in the United States. With their headquarters in Fall River, Massachusetts, the Sisters have during the short span of fifty years established houses in five different dioceses of the United States. The community has been fortunate in securing so gifted a writer as Alice Curtayne, a graduate of their famous school in Southampton, England, to write the life of their founder, Jean-Baptiste Debrabant. All who read the brief biography will join in the prayer appended to the booklet to obtain the beatification of this servant of God. Jean-Baptiste Debrabant graduated from the best school in the world—the school of suffering. His bishop at one time so misunderstood him as to relieve him not only of all parish duties, but emphasized his disapproval by forbidding him henceforth to say Mass within the boundaries of the diocese. And the servant of God submitted cheerfully. But an even greater proof of his humility he gave when he agreed with one of the nuns of his own foundation who told him candidly that the books which he had written on the spiritual life were too stern, too discouragingly somber. He answered her eagerly, "You are quite right. Burn them." In his later years he even forbade the use of these books throughout the institute. (*Jean-Baptiste Debrabant.* Academy of the Sacred Hearts, 466 Prospect Street, Fall River, Mass.; pp. ix + 72).

The Rev. Joseph R. H. Maxwell, S.J., has undertaken to write a brief historical sketch of the same Sisters of the Holy Union of the Sacred Hearts. In his *Fifty Golden Years* (St. Anthony's Guild Press, Franciscan Monastery, Paterson, N. J. pp. 29) he gives touching incidents of the arrival of the Foundress of the American Province of these Sisters, Mother Marie Helena, who is still living in Fall River, Massachusetts. When she arrived with her ten Sisters in Fall River, the convent, a small wooden structure, had indeed been swept and garnished by the kind women of the parish, but it was in no way furnished. It did not even boast a bed. In Chelsea, Massachusetts, classes were conducted in a stable and in two of the convent rooms. For seven years the nuns labored under these trying conditions. They had no chapel in their convent; hence no Mass could be said for them except in the parish church, but they bore it all patiently, knowing that God was in their hearts and in the work they did for Him. However, the community prospered spiritually amid these blessings of poverty. In 1923 they answered the appeal that came from Rome in behalf of the Russian refugees who sought shelter in the Eternal City. In 1931 they sent a group of five sisters to open a mission in the Kamerun on the West Coast of Africa. The zeal of Mother Marie Helena and her American daughters knows no boundary of race, color, country, or creed.

Catholic Action Handbook, by Joseph Will, S.J., translated by Kilian J. Hennrich, O.M.Cap., is a little volume that discusses as briefly as possible the important facts of Catholic Action. It contains five chapters, dealing with the meaning of Catholic Action, its fundamental problems, the cornerstones of Catholic Action, practical organization of Catholic Action, and some concluding remarks, which will be helpful to pastors in their work of furthering Catholic Action. The chapter dealing with fundamental problems is very good. The list of papal pronouncements and papal documents by Pius XI, dealing with Catholic Action, will be very helpful to everyone. The work of Father Will should prove of considerable service not only to the laity but to priests as well. (Joseph F. Wagner, Inc., New York; 1936; pp. 123).

Books Received

BIBLICAL.

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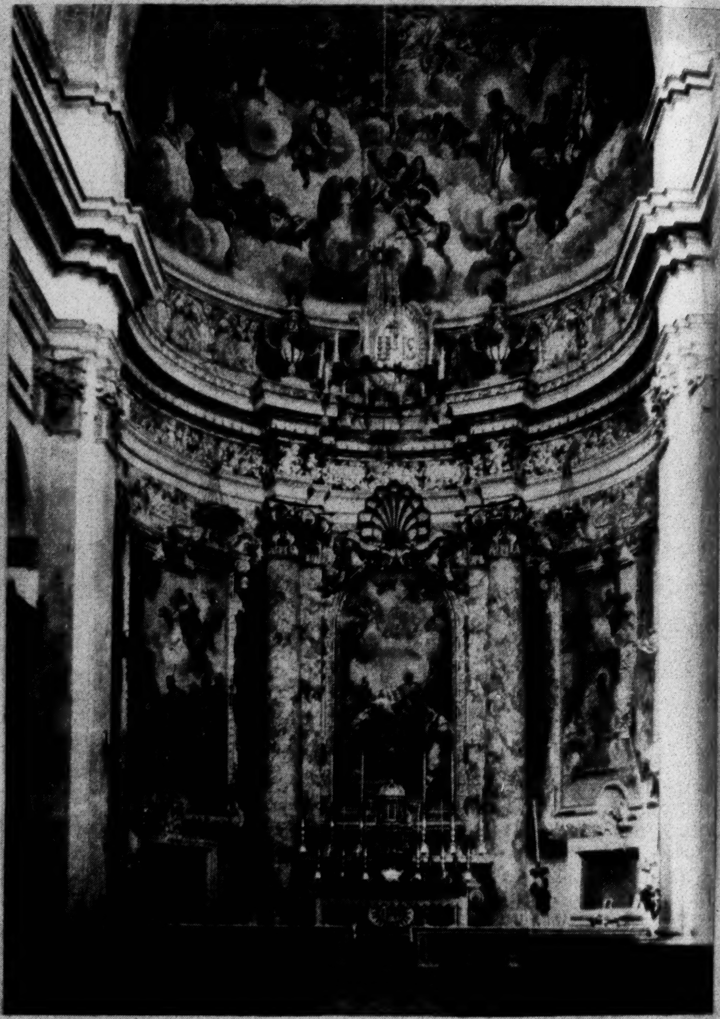

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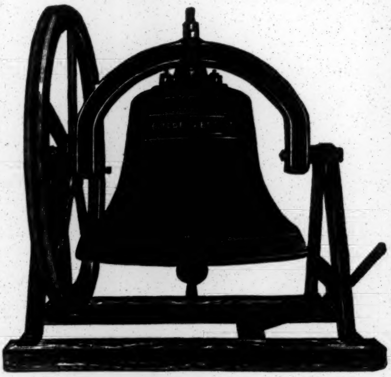

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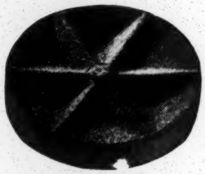

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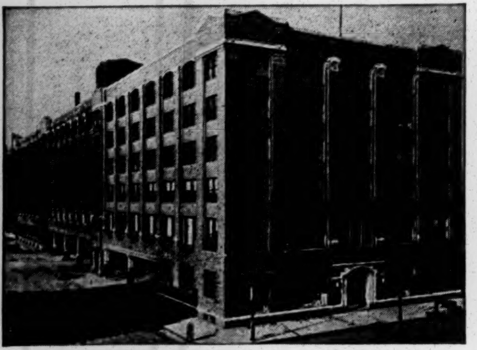

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